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ART. I. *The History and Antiquities of Reading.* By the Reverend Charles Coates, LL.B. Vicar of Osmington, and Preston, in the County of Dorset, F.A.S. 4to. pp. 464. 1l. 10s. 6d. Boards. Nichols, Robinsons, &c.

THOSE works which belong to the class of local history may, in general, be compared to repositories, the structure of which is humble, and in which articles endlessly various are stowed, but the majority of them being of an inferior description. If magnificence and elegance must not here be sought, neatness may be attained, and convenience consulted; the building may be happily contrived, the contents exhibited in their best state, and arranged in the order which is most commodious. When the literary architect aims at more than this effect, he is sure to occasion disgust; if he falls short, offensive blemishes will be evident. The author before us appears fully to have comprehended the nature of his province; and to have spared no labour which was requisite, in order properly to execute the undertaking in which he engaged. He is intitled to praise for his diligence in collecting facts, for his judgment in sorting them, for the accuracy with which he weighs them, and for the fidelity and impartiality which throughout distinguish his narrative.

The place which is the subject of this history 'is a handsome borough town, situated on the Bath road, in the Eastern part of Berkshire, where the county is narrowest, between Oxfordshire and Hampshire; at the distance of 39 miles from London, and 67 from Bath, in longitude 0° 52′ West; latitude 51° 28′ North. It stands on the Kennet; and is surrounded, to the North, with rich meadows washed by the Thames, having a beautiful view, extending from Mapledurham to Sunning.' The first mention made of it in our early annals occurs in 871, when the Danes, under Hinguar and Hubba overcame in battle, and put to death, Edmund king of the East Angles; made themselves masters of Reading, re-

tained it during the summer, and then quitted it in order to take up their winter quarters in London. In the year 1006, in the reign of Ethelred II, Sweyn king of Denmark burnt this as well as several other towns in Berkshire.

The account of Reading in Domesday book stands thus:

" The king holds in demesne Redinges. King Edward held in Redinges the hundred. Then and now it defends itself for forty-three hides. The arable land is of forty carucates. One is in demesne; and fifty-five villeins, and thirty bordars, with fifty-five ploughs. There are four mills of eighty-five shillings, and three fisheries of fourteen shillings and six pence, and a hundred and fifty acres of meadow. The wood can feed a hundred hogs, the feed of which is worth sixteen shillings and six pence. In the time of king Edward, and afterwards, it was worth forty pounds; now forty-eight pounds.

" The king has in the burgh of Redinges twenty-eight hagas or houses, paying four pounds and three shillings for all customs; but he who holds it pays a hundred shillings. Henry de Fereres has there one haga, and half a virgate of land, in which are three acres of meadow, worth six shillings. Goderic, the sheriff, held this land for the purpose of making it inhabited. For the same purpose Henry holds it.

" Rembaldus, son of Peter the bishop, held one haga there, which he removed to Erley, his own manor. Now it is in the king's hands, and is worth sixteen pence."

On this description, the author observes;

' By this account the hundred-court, or court of judicature for the hundred, was held at Reading in the Confessor's time; and the town, both then, and at the time of the compiling Domesday Book, was taxed at forty-three hides; each hide, in the general opinion, being 120 acres. In the Confessor's time, when each hide was taxed at two shillings, Reading paid, for the demesne land only, eighty-six shillings. In five or six years after the general survey of the kingdom, the tax on land was raised by the Conqueror to six shillings a hide.

' Reading is said to have paid for forty-three hides in king Edward's time; and then follows its present measure of forty carucates. The abbreviation *car.* means both a *carucate*, and a plough, *caruca*; so that we find one, out of these forty carucates, in demesne; and, on that carucate, 55 villeins, or tenants at will, subject to base and uncertain services; and 30 bordars, such as were of a less servile condition than the villeins. having a bord or cottage, with a small portion of land, or, according to other interpretations, such as furnished the lord's board with poultry and some other provisions. On this carucate in demesne were 55 ploughs. The whole land, with the service of the tenants, three mills, three fisheries, and the feed of a hundred hogs, was worth in king Edward's time forty pounds, and at the time of the Norman survey forty-eight pounds.

' The king had in Reading twenty-eight hagas or houses, which paid four pounds three shillings for all customs; but the bailiff who

managed

managed it for the king paid a hundred shillings; for it was no rare thing that the person who held property under the crown paid more than he received. These expressions are not uncommon in Domesday: "Firma nimis alta est;" the farm is at too high a rent. "In firma multum perdit;" he is a great loser by the rent which he pays to the crown. Henry de Ferrariis or Ferrers had one haga, and half a virgate of land, in which were three acres of meadow, valued at six shillings. He rented this land, as Goderic the sheriff had done, "ad hospitium," in order that it might be built upon, and inhabited.

'This Henry de Ferrers was one of the commissioners for surveying Worcestershire, and other counties. William the Conqueror gave him Tutbury castle, in Staffordshire, with large possessions in that county, Berks, Oxfordshire, Wilts, Lincoln, Bucks, and Gloucester, amounting to a hundred and seventy-six lordships. His youngest and only surviving son Robert, who succeeded him, was created earl of Nottingham and Derby by king Stephen in 1138. The title continued in that family till the attainder of Robert, sixth earl of Derby, who took part with the barons against Henry the Third; and, after having been deprived of his title and estates by the parliament, died in 1278.

'Rembaldus, or Renbaldus, as he is sometimes called, is probably the same with Renbald the priest, whose name occurs several times in Domesday. He was dean of the collegiate church of Cirencester, in the body of which he lies buried, with this inscription:

"Hic jacet Rembaldus presbyter quondam hujus ecclesiæ decanus et tempore Edvardi regis Angliæ cancellarius."

'He is called the son of Peter the bishop, probably Peter bishop of Coventry and Lichfield, called Chester, on account of the see being removed by him thither.'

The first part of this volume is occupied by a narrative of those public and political events which took place at Reading; such as the residence of the court, its visits, sittings of the parliament and of courts of justice, sieges, battles in the vicinity, and others of like importance. This town is often mentioned in the history of the last civil war. The corporation adhering to the royal cause, the friends of the parliament circulated the following story respecting the Mayor:

"At the king's coming to Reddinge, a speech was made unto him by the maior of the towne; wherein, after he had in the best words he could devise, bid him welcome thither, for want of more matter he concluded very abruptly. Not long after, he invited prince Robert to a sumptuous dinner, providing for him all the dainties he could get, but especially a woodcock, which he brought in himself. Prince Robert gave him many thanks for his good cheere, and asked him whose was all that plate that stood upon the cupboard. The mayor, who had set out all his plate to make a shew, and besides had borrowed a great deal of his neighbours to grace himself withal, replied, "And please your highness, that plate is mine." "No,"

quoth the prince, "this plate is mine;" and so accordingly he took it all away, bidding him to be of good cheere, for he took it, as the parliament took it, upon the publick faith."

With regard to the origin of the corporation of Reading, Mr. Coates informs us that,

'It was the same as that of all other corporate bodies; a fraternity, or gild, that is, an association of persons united in trade, and governed by private regulations of their own establishment. The society of Gild-merchants of Reading was undoubtedly very antient; existing before the foundation of the abbey, and claiming a charter, or grant of privileges, from Edward the Confessor. All the early records concerning the gild are lost; the oldest diary of the corporation of Reading, now extant, beginning with the mayoralty of John Kyrkby, in 1432, the tenth of Henry the Sixth.'—

'Whatever claim the members of the gild might have had to any charter, or grant, of protection from the crown, it was annulled at the erection of the abbey. In the words of the charter, the royal founder says, "I have given to the said monastery Reading itself, Cholsey also, and Leominster, with their appendages;" from which it seems, that, if the fraternity paid any thing to the crown for their gild, this was virtually assigned over to the abbey with the other crown-rents of the town, which was a royal demesne; and the fine paid to the abbat at the entry of a new member of the gild-merchant reverted to the crown after the dissolution of the abbey.'

The mayor was chosen by the abbot, out of 3 persons presented to him by the burgesses: but there were almost constant disputes and frequent lawsuits between the gild and the abbot, touching the rights of the latter over the former.

On the dissolution of the abbey, the corporation was made independent. It had its governing charter from Charles I.; in which, however, a few slight alterations have been made by those of the 1st and 10th of Charles II.

The details of what may be considered as the internal affairs of this borough are given under three heads, forming the several histories of the three parishes into which it is divided, namely those of St. Mary, St. Lawrence, and St. Giles. The parochial histories severally include accounts of the sacred edifices, antient religious foundations, monumental inscriptions, the incumbents, the terrier, benefactions, registers, meeting houses, and the parish books.

Among the vicars intitled to notice, stands the name of Peter Mews, who died Bishop of Winchester; and who, according to A. Wood,

'Was a prelate eminent in the duties of his profession, and remarkable for his hospitality, generosity, and justice; but bishop Burnet is pleased to describe him as a man of no abilities nor learning, whom obsequiousness and zeal raised to the height of his preferment.

ferment. He died at Farnham castle, November 9, 1706, aged 88, and was buried in Winchester cathedral in a vault belonging to the lord-treasurer Weston, with a short inscription on a small square stone. A neat marble monument has since been erected to his memory, by Dr. Butler, president of Magdalen college, Oxford, and principal registrar of the diocese of Winchester; with a Latin epitaph, composed by William Lowth, B.D. his lordship's chaplain, the commentator on the Prophets, and father of the late bishop of London.'

We find also William Lloyd raised afterward to the see of Worcester, distinguished by the share which he took in the Popish controversies, and by his being one of the seven Bishops:

'Bishop Burnet speaks of Bishop Lloyd with the greatest warmth of friendship, and in the highest stile of panegyrick. In reality he was indebted to Dr. Lloyd for a great part of his own fame, having undertaken the History of the Reformation by his persuasion, and being furnished by him with a large share of the materials: he likewise revised every sheet of the whole work, during the printing. The world is likewise obliged to bishop Lloyd for that stupendous work, Pole's Synopsis; which was undertaken by his advice, as appears by a letter of that prelate addressed to Mr. Henry Dodwell, and communicated to Mr. Granger by his son, the late Dr. Dodwell, archdeacon of Berks. Bishop Wilkins, in his preface to "An Essay towards a real Character and a Philosophical Language," acknowledges himself obliged to "the continual assistance of his most learned and worthy friend Dr. William Lloyd," and expresses the highest opinion of his "great industry, and accurate judgment, in philological and philosophical matters."

Among the incumbents of St. Lawrence, occurs the name of Simon Ford, who was appointed to it during the troubles; and connected with whose history is an anecdote which affords no very favourable specimen of the liberty of those times, nor of the independence and purity of that clergy who had so loudly inveighed against the servility and corruption of the episcopalians, whom they supplanted, and whom they appear to have exceeded in the very vices against which they had complained. The author gives an account of a funeral sermon preached by Dr. Ford on the death of Colonel Hammond, and observes:

'This Colonel Hammond had been governor of the Isle of Wight; and was the person to whom Charles I. surrendered himself, after he withdrew from Hampton Court in 1647. He was much in the confidence of Cromwell; and, by his advice, had been married to a daughter of John Hampden, whose memory he adored.

'At the time of his death, Colonel Hammond had been "called to an eminently civil and military trust in Ireland, and chosen high steward, and burgesse in parliament," says the author, "for this corporation."

'Dr. Ford had been very active in supporting his election; the circumstances of which occasioned the following ludicrous account of it, in a publication of that time: "An admirable speech made by the maior of Reading, upon the occasion of the late choice of a burgess for that town, June 28, 1654; with a true and impartial narrative of the whole proceedings thereupon. Wherein is discovered the design of the said maior, with the aldermen and priests of the said town, to deprive the inhabitants of their right of voting." A small 4to. of six pages, printed at London, 1654.

'According to the narrative of the author, "the sheriff of the county having proclaimed the writ for summoning a parliament to meet at Westminster the 3d of September next, Mr. Frewen, the maior of Reading, appointed Wednesday, the 28th of June last, at ten of the clock, for the inhabitants of the said town to meet in the town hall, in order to the choice of a burgess; and that, at the day and hour aforesaid, the writ for choice should be read. The people met accordingly, between nine and ten of the clock. The maior and aldermen withdrew themselves in private (as did appear), to chuse a parliament man; for, as soon as the clock had stricken ten, his worship, with all his retinue, came into open court, which being full of inhabitants, the cryer proclaimed silence, and then the town-clerk, with an audible voice, did read the writ for a choice of a burgess as aforesaid; which being done, the maior made a speech to the people; such a one as it was, however, it was not much unlike his actions: which speech (for the singularity thereof) I have here inserted; and it is as followeth:

"Why d' yee hear me? Here is a writ directed to me to chuse a burgess to serve in parliament, and we have chosen Colonel Hammond; and him we will have, and I will return the writ for him." "What, right or wrong, Mr. Maior," said a gentleman that stood by. "I," said Mr. Maior; "we have chosen him, and will return the writ for him; and therefore you may go home again (said he to the inhabitants). Is not the writ directed to us (said he, meaning himself and aldermen); and we have chosen Colonel Hammond, and we will have him." It was then said that a considerable part of the electors excepted against Colonel Hammond, and had made choice of Captain Castle; "a man of conscience, wisdom, and valour;" and there appeared five to one for Captain Castle.

'The mayor still affirmed that the power of election lay in himself and the aldermen, and refused a poll; but "drew the inhabitants into a field called the Forbury; and in the said field the difference remained for matter of number, as before, on Captain Castle's side." The mayor still refused a poll, and returned to the town-hall, where he took such names as were brought him; "parson Fowler standing up above the people, in the maior's presence, vaunting as in a stage play, and persuading the people to subscribe for Colonel Hammond."

The same Simon Ford declared in an assize sermon that, "In the little town of Reading, he was verily persuaded, if Augustin's and Epiphanius's catalogue of heresies were lost, and

and all other modern and antient records of that kind, yet it would be no hard matter to restore them, with considerable enlargements, from that place. *That one of the most eminent church-livings in that county was possessed by a blasphemer, and one in whose house he believed some there could testify that the devil was as visibly familiar as any one of the family.*"

Fowler was a noted fanatical preacher of these times, and one of those called triers, persons invested by the parliament with power to eject from their livings those clergymen whose principles or conduct they chose to disapprove. There was no appeal from this inquisitorial tribunal; and had not the interference of Dr. Owen been successful, the excellent and most learned Dr. Pococke would have been driven from his cure by a set of these ghostly judges.

In this parish, once stood the famous Abbey of Reading: but it is supposed that there had been religious foundations in this town prior to that which king Henry I. began in 1121, and 'to which he annexed the lands of Cholsey, in Berkshire; of Leominster, in Herefordshire, and Reading itself; with all their appendages, woods, arable and pasture lands, meadows, waters, mills, and fisheries; together with their churches, chapels, cemeteries, tithes, and oblations; and with a mint, and one mintmaster at Reading.' The Abbots of this house were distinguished by very large prerogatives, privileges, and immunities. They were invested with a general judicial authority within their district, administered justice among their tenants, conferred knighthood, and coined money under certain restrictions.

'There are various instances in which the abbats of Reading claimed and exercised judicial authority. One William Brun, found in the act of hunting in Windsor forest, was pursued to Reading, and imprisoned by the abbat, who refused to deliver him up to Galfridus de Pickford, constable of Windsor castle; which refusal was sanctioned by Edward I. as appears from a precept, dated at Caermarthen, July 18, in the eleventh year of his reign. In a case of murder, Edward I. issued a precept to the abbat, to deliver up the criminals, taken at Reading, to the sheriff of the county; but with this express provision, that it should not be made a precedent in future.'

This foundation experienced a large share of the liberality of Henry's royal successors, by whom it was enriched with numerous grants.

'According to Tanner, the abbey was finished in about four years; but the church was not consecrated till the reign of Henry II. in 1164, as is said by Matthew Paris; on the octaves of Easter, as the Wollascot MS. expressly mentions. The ceremony was performed by Archbishop Becket, attended by his suffragan bishops;

the king himself being present; as a charter of king John, which recites the donation of 40 marks out of the manor of Hoo, says it was granted by Henry II. on the day of dedication. Henry I. past the latter part of his reign between England and Normandy: during the turbulent times that followed his decease, it cannot be surprising that structures, sacred or profane, should lie neglected; therefore it seems more reasonable to conclude, that the abbey-church was not dedicated till 1164, than that it was then dedicated a second time.

'The monks of this abbey were of the Benedictine order, or rather of that branch which is called Cluniack; for they are so styled in several of the papal bulls. Henry of Huntingdon and Ordericus Vitalis tell us the abbey was originally endowed for two hundred monks; but, at the election of abbat Quappelade in 1305, there were only 65, two of which were incapacitated from voting: John de Sutton, said to be excommunicated, and John de Boxe, reported to be an idiot. By an inquisition taken in the 50th of Edward III. the number was one hundred only.

'The abbat of Reading was a mitred abbat, and a peer of parliament: he took place, it is said, next to the abbats of Glastonbury and St. Alban's. In the account of Henry VII.'s funeral, in Leland's Collectanea, vol. iii, at the "solemne Dirige, my lord of London was executor officii, and attendant upon him the abbat of St. Albone's and the abbat of Reading, revested and mytred." The body was received at Charing cross by the abbats of Westminster, St. Alban's, Reading, and Winchcombe: it was watched that night; and the next day were sung three masses; the second by the bishop of Winchester, "the abbat of St. Alban's being his deacon, and the abbat of Reading his subdeacon." But in several writs of summons to Parliament, as in the 49th of Henry III. where the abbot of Reading is the seventh; and in the 28th of Henry VIII. where he is the tenth; this supposed order of precedence is not observed.

'The abbat appointed the steward, or master of the Gild of Reading, who was chosen annually, and took an oath to perform the duties of his office with that fidelity and justice which was due to the fraternity and to the authority of the abbat. An acknowledgement called *Cheping-gavel,* was paid to the abbat, annually, by every member of the gild; and a fine at the admission of every person, whether a townsman or an alien.

'No person was permitted to be master of any school at Reading, unless with the consent and approbation of the abbat and convent. This privilege was confirmed by Roger bishop of Sarum in 1107, in a charter addressed to the archdeacons, the deans, and clergy of the county of Berks.

'The abbey, as appears by king Henry's charter, was originally dedicated to the Virgin Mary, and St. John the Evangelist; but was generally called St. Mary's abbey, or monastery.'

Two ecclesiastical councils, in no respect memorable, were holden at the church of this monastery: but among the Bishops consecrated in it stands a name of some notoriety:

'In

'In 1235, Robert Grosseteste bishop of Lincoln, and Hugh bishop of St. Asaph, were consecrated together by archbishop Edmund, and five of his suffragans. Bishop Grosseteste, or Grosthead, as he is sometimes called, was born of obscure parents at Stradbrook, in Suffolk. He studied at Oxford, and was well versed in Greek and Roman literature; and was a short time in the service of the bishop of Hereford; but after his death he returned to his studies, till he was noticed by that discerning prelate Hugh de Welles, who gave him a prebend in the church of Lincoln. On the death of de Welles he was elected by the chapter of Lincoln, and the king readily consented to their choice. No prelate was ever more attentive to the pastoral office, or shewed greater firmness in resisting the usurpations and encroachments of the papal power. He died October 9, 1293, and was buried in the upper North transept of his cathedral, where his monument yet appears, though much defaced, and where his remains were discovered in 1782.'*

The value of this monastery at the dissolution, according to Dugdale, was £.1939: 4: 3¾. No learned names reflect lustre on this community, nor are we informed of any services which it rendered either to letters or to the world.—The succeeding passage relates the fate of this magnificent foundation:

'John London, one of the commissioners for visiting and suppressing religious houses, came to Reading from Oxford, in the beginning of September 1539; and began with suppressing the chapel of our lady at Caversham, belonging to the canons of Nottley, and the Friery at Reading. In his letter to sir Thomas Cromwell, dated the fifteenth of September, he says that he demanded the abbat's relicks, which he readily shewed: that he took an inventory of them, and locked them up by the side of the high altar. He says, that there was a daily lecture on some part of Scripture, in English, and in Latin, read in the chapter-house, which was well attended, and that the abbat was present. In a subsequent letter, he says, "my servant shall be wt yow thys weke to bringe uppe the fryers surrendre wt the relyks of Cav'sham, and schall also bring you a tokyn in parcheme't under the covent seale from the abbott, and covent here. He desyreth oonly yor favor and no other thing, and I know so moch that my lord shall find him as co'formable a man as any in thys realm as more at lardg I will tell you at the begynning of the term by the gr. of Godd, who wt increase of much worschippe long p's've you. At Reading xvii Septembris.

Yor most bounden orator Joh' London."

'It may reasonably be supposed that this "tokyn in parcheme't" was a surrender of the abbey to the king; for in the corporation diary of this year, Sept. 19, it is said that four persons were nominated to serve the office of mayor, "before which said nineteenth of September, the monastery is suppressed, and the abbat is deprived, and after this suppression of the monastery, all things remain in the king's hands." Perhaps the surrender of the monastery was not ac-

* See a more detailed account of this Bishop, Rev. Vol. xxi. N. S. p. 76.

cepted,

cepted, because it was not accompanied with a formal acknowledgement of the king's supremacy. Yet it seems remarkable that this should be the cause of the abbat's attainder; for in this very year John Rugg "chivaler," or esquire, was indicted for saying "the king's highnesse cannot be supreme head of the church of England by God's law." On which, Hugh, abbat of Reading, said, "what did you for saving your conscience when you were sworn to take the king for supreme head?" To which Rugg answered, "I added this condition in my mind, to take him for supreme head in temporal things, but not in spiritual things." It might have been supposed therefore, that the abbat's ready compliance with the demands of the commissioners, and the sentiments which he seems to have held concerning the king's supremacy, would have saved him from an ignominious death: but, on the contrary, he was hanged and quartered at Reading, the fourteenth of November following, with two of his monks; on the same day that Whiting, abbat of Glastenbury, was executed.

'Thus fell the abbey of Reading, after having continued in a state of splendour and magnificence, under 31 abbats, for the space of 400 years.

'The timber and materials of the buildings were probably carried away, or sold, from time to time, as a purchaser offered.

'The library, of which there is a catalogue in the Wollascot MS. as it stood in the time of Henry III. was dissipated; and, probably, in part destroyed. Several manuscripts, once belonging to it, are in the king's library, now at the British Museum, as may be seen in Casely's catalogue. The relicks were delivered by the abbat to the care of the visitor. There is no account to be found of the plate and jewels of the abbey, at the time of the dissolution: of these, Edward III. had received to the value of 260 pounds, in 1338.'—

'The view of its ruins lead to the consideration of what it was in the days of its splendour and magnificence.

'The situation is healthy, on a gravelly eminence, looking over the river Kennet on the South, and, to the North, on the king's meadow, commanding a beautiful view of the Thames, and the rising ground above its banks. The Forbery was once the outer court of the abbey, lying between it and the town, to the West; to the East is a view of fine meadows as far as the junction of the two rivers. "Its site therefore was dry and airy, with an unlimited command of water; a stream called the hallowed brook, running either in, or very near the precinct, and turning the abbey mills, which still remain nearly entire, a curious specimen of the magnificence of the rest of the building."

Dependent on the abbey was a brotherhood of Grey Friars, who had a house in this town; and who, at the dissolution, as appears by the instrument of surrender here published, with great seeming chearfulness resigned their principles as well as possessions at the demand of the dilapidating tyrant.

Connected with the same great community, was an institution, the parallel of which we do not recollect to have seen noticed in ecclesiastical history; namely, a house for the re-

ception of the widows of such as had holden offices in the town, but had subsequently declined in their circumstances, on their taking a vow to remain unmarried for the rest of their lives. This institution was founded too much on good sense, and had too much of humanity in it, to flourish under the auspices of a community of illiberal and selfish monks; and accordingly we find that it early fell into decay, and was entirely broken up in the time of Henry VII., who appropriated the house to the purpose of holding a free grammar school: of the masters of which, from its foundation to the present time, the author gives biographical sketches. If we cannot insert among them the name of one who became a prime minister himself, (for we believe, *malgré* the authority of Archbishop Parker, that Wolsey never presided over this seminary,) the list presents us with a father-in-law of the father, and we presume, therefore, the grandfather of a prime minister; viz. the father-in-law of Dr. Addington, who was the father of the recent premier; together with John Spicer, the patron of the author of this volume, and Dr. Valpy the present master. In this list also occur Julines Palmer, who, in this very town, received the crown of martyrdom; and two divines, to whom the church is obliged for defences of the pious usages of kneeling at the sacrament, and bowing at the name of Jesus.

Among the vicars of the church of St. Giles, we observe none who have left any memorials of themselves; except a fanatical preacher who lived during the troubles; and a modern one who drew attention because he was of a rank, and had been blessed with an education, which might have been expected to have rendered him superior to the illusions which he no doubt felt, and which he laboured to propagate. We mean William Jemmat, who translated the works of Dr. Thomas Goodwin (the examiner designated in the Guardian) into Latin, which were printed at Heidelberg in 1658; and the Hon. and Rev. William Bromley Cadogan, of the school of Romaine; to whose popularity the crowded audiences which we recollect to have seen assembling in the parish churches of the metropolis bore sufficient testimony. How the conversion of the former was effected, we know not; that of the latter, we believe, was caused by the instrumentality of a lady. If a sensible, accomplished, and well educated man be capable of degenerating into a religious enthusiast, we think that his memory cannot be better vindicated than by stating that it was a lady who made him a proselyte.

Having closed his details of the three parishes of which the town consists, Mr. Coates resumes a general topic, and the most interesting of those which his work contains; namely

namely an account of remarkable persons who had been natives of Reading; and it must be owned that its proportion in this respect is certainly a fair one. It has given several chief magistrates to the metropolis, and two who reflect lustre on that high rank; viz. Sir Thomas White, celebrated for his charities, and Sir John Barnard, a citizen of unshaken independence, and a senator of unswerving patriotism; whose statue many venal successors every day behold without a blush, though not without a conscious self-reproach. To Canterbury this town also gave an archbishop; to the high church, a Laud; and to Ireland a chancellor, the founder of the house of Mulgrave. It produced likewise a regicide; it boasts the fine scholar Dr. John Merrick; and a still greater rarity, a learned printer, William Baker, who died in the vigour of life so late as 1785, well versed in the antient and in the modern languages; and whom, if we may rely on the account here given, the Frobens and the Stephens's would not have disowned.

The author very properly gives an abridgment of the life of Archbishop Laud, which is compiled with great neatness, correctness, and impartiality. That Mr. Coates possesses a mind free from bias clearly appears from his summing up of the character of this singular prelate:

'The character of archbishop Laud has been so variously represented, that it will appear difficult to exhibit it in the plain colouring of simple truth. He came into publick notice during the reign of a prince, who had been bred up with high notions of the royal prerogative; and who, when he was upon the throne, endeavoured to carry it farther than the law allowed, or a prudent regard for his own safety dictated: in this court, and under this monarch, to whom Laud had many private and personal obligations, he had his political education; and therefore we cannot wonder that he had as strong a partiality for the prerogative of the sovereign, as his royal master. The archbishop lived at a time when the Puritans were coming into power; who had such an abhorrence of ceremonies, and so violent an antipathy to episcopacy, that, with them, every form of the established church was popish and idolatrous; and the prelacy and papacy were the same. He was too observant of ceremonies; too fond of that show and pomp which is so conspicuous in the Romish church. This gave great advantage to his enemies, and was one of the principal charges against him. But it must be observed, that the witty reply of a lady, and the ludicrous account of his consecrating St. Catharine Cree church, have as strongly fixed on his character the imputation of fondness for popery, as the accusations of those who brought him to the block.

'With these political and religious prejudices, he had naturally great warmth of temper, with a sharpness in his language and expressions; so that he could not debate on any subject, without emotion,

tion, nor bear contradiction calmly, even in the council. Those, who did not wish him well, took great advantage of his infirmities, and would often purposely contradict and anger him. The Lord Cottington made a more ungenerous use of this artifice than any man; for, being perfectly master of himself, and capable of the most profound dissimulation, he would lead the archbishop into a mistake, drive him into choler, and expose him, even when the king was present. To over-balance these defects in temper and judgment, it must be allowed that the archbishop was a man of real piety, and unbiassed integrity; an encourager of learning, and a liberal benefactor to its advancement; of great parts, and exemplary virtues. He defended himself upon his trial, after a long imprisonment, and under the infirmities of his advanced age, with much acuteness; and, as his greatest enemy confessed, "spake as much for himself as was possible for the wit of man to invent." Lastly, whatever were his faults, he was condemned to death by an ordinance of parliament, in defiance of the statute of treasons, of the law of the land, and, as Heylin observes, of Magna Charta itself; a stretch of prerogative, greater than any one of the sovereign whom that parliament opposed, and which, in the present times, would have been considered as a direct infringement of the constitution.'

The Archbishop, with all his aggravated sins and numerous failings, manifested a regard for learning which ought always to be mentioned to his honour; and it should not be forgotten that this superstitious and intolerant priest presented to the University of Oxford

'A large collection of antient coins; and more than 1400 MSS. Greek, Hebrew, Arabick, and Persian; which are in the Bodleian Library. He obtained a new charter for the university, and established an Arabick lecture, which began to be read August 10, 1636. To the bishoprick of Oxford, he added the impropriation of the vicarage of Cuddesden, and prevailed on Dr. Bancroft to build a new house there, for the future Bishop's residence. At St. John's college, he built the inner quadrangle; which was begun June 26, 1632, and finished in 1635; he obtained from king Charles, the vicarage of St. Laurence in Reading for the college; with other valuable preferments; and left to it several bequests by will.'

Mr. Coates terminates this work with an account of the present state of the town. In antient times, it had a flourishing manufacture of cloth, which received a fatal blow during the civil contests, and which an injudicious bounty (no doubt well intended) effecually prevented it from ever recovering. Its trade has lately much increased by means of the canals which pass through it. It claims to be a borough from prescription, and has returned members to Parliament from the 23d of Edward I. to the present time. By a determination of the House of Commons in 1708, the right of voting is vested in

the freemen and the inhabitants. Reading has had the honour of giving its name to the title of the Barony conferred by Charles II. on Sir Jacob Astley, and to that which was subsequently granted to General William Cadogan. The town is certainly under obligations to Mr. Coates; and, since its parishes are crown livings, we should sincerely rejoice to hear that the best of them had been conferred on their faithful historian, as the reward of his diligence. **Jo.**

ART. II. *The Works of Richard Owen Cambridge, Esq.:* including several Pieces never before published: with an Account of his Life and Character, by his Son George Owen Cambridge, M. A. Prebendary of Ely. 4to. pp. 580. 2l. 12s. 6d. Boards. Cadell and Davies. 1803.

THIS volume furnishes not the only example, of late occurrence, in which a son has assumed the delicate office of his Father's biographer, since that task was recently undertaken by the Earl of Malmesbury. We read with unfeigned pleasure the Memoir which was prefixed by his Lordship to Mr. Harris's Works *; and we have now been naturally reminded of this coincidence, by the circumstance of Mr. Harris and Mr. Cambridge having been intimate friends. Both these gentlemen were also eminently distinguished by their attachment to the pleasures of domestic life, which both cultivated with unwearied assiduity and enviable success; and, as a reward for the happiness which they conferred, each has found among the members of his own family an affectionate and "faithful chronicler."

The incidents in Mr. Cambridge's life were so few, that his biographer has shewn not a little ingenuity in imparting to the narrative that degree of interest which we have found in it. He was born in London in the year 1717, was sent at an early period to Eton, and numbered among his friends and associates there many men who were afterward eminent for their genius and their talents. Mr. C. was in 1734 entered as a gentleman commoner of St. John's College, Oxford, whence in 1737 he removed to Lincoln's Inn; where he commenced an acquaintance, which ended in a lasting friendship, with the celebrated Isaac Hawkins Browne. In 1741 he married Miss Trenchard, grand-daughter of Sir John Trenchard, who had been Secretary of State to King William, 'and the confidential friend of that monarch.'

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* See M. Rev. N. S. Vol. xxxvii. p. 1.

From

From this part of the work we present our readers with an extract, which distinctly shews the nature of Mr. Cambridge's pursuits at this period:

'This marriage, which originated in a mutual preference, laid the foundation of the most tender and affectionate attachment, that subsisted full sixty years.

'Besides the beauty of her person, her cheerful temper, and pleasing manners, my mother, with a peculiar delicacy of form, was endued with an uncommon strength of constitution, which enabled her to be the constant companion for her husband in all his most active pursuits; their journies were always performed on horseback; and, when their children became of an age to join in these parties, they were always admitted into them.

'Upon their marriage, my father settled at his family seat of Whitminster in Gloucestershire, near the banks of the Severn, seven miles below Gloucester. In this retirement he passed seven or eight years, in the enjoyment of such happiness as is not very often experienced, continually engaged in the acquisition of knowledge, or in some useful application of it.

'The situation of the place was well adapted to the display of his taste, and the pursuit of those amusements that were most interesting to him. The house was situated on the banks of the little river Stroud, in the midst of rich meadows that characterize the vale of Berkeley; my father's first object was to introduce the more distant landscape, and open to the view those beautiful and lofty hills which bound that extensive valley; and, by a judicious disposal of his buildings and plantations, he greatly embellished the place, and gave to the whole estate the appearance of a garden.

'The stream, which ran through the grounds, he made navigable for boats, not only as far as his own property extended, but, by the permission of his neighbours, for a distance of near three miles, and thus obtained, for his private use, at a very inconsiderable expence, what was undertaken forty years afterwards upon a larger scale for the public by the Stroud-water Company; who first made this river navigable from the Severn to the town of Stroud, and then, following the course of the same stream, carried their canal through Sapperton Hill by a tunnel, and united it with the Thames at Letchlade.

'By means of this navigation he was enabled to convey with ease the stone and other materials requisite for the various works and improvements carrying on upon his estate; he had also boats of pleasure suited to the size and nature of the river, by which he transported himself and his friends to others of a different construction, adapted to the navigation of the Severn. Such was his turn for mechanics, that it might be called the favourite of his various pursuits; and the structure of his boats afforded him an opportunity of shewing his practical knowledge in that branch of science.

'His largest boat for the Severn was built upon the plan of those made use of in the Venetian state; the cabin of which was large enough to receive commodiously near thirty people, and was very handsomely fitted up. Amongst other articles of furniture, it contained

tained in the pannels between the windows eight pictures, painted for the purpose by that eminent marine painter, Mr. Scott, representing every different sort of ship, vessel, and boat, then in use. These pictures are now valuable as specimens of the skill of that excellent artist, and as a pleasing record of the taste and spirit with which my father pursued every object to which he directed his mind, and the instruction that was always mingled with his amusements.

'Another of his boats that attracted attention was a twelve-oared barge built after a plan of his own, which was found to move with considerably more ease and expedition than any other boat of the same description, though the rowers were men unaccustomed to the water, being his own domestics, or the labourers employed in his various works*, who had no other instructions given them than what they received from their master.

'But in this flotilla the boat most entitled to notice, from the singularity and the ingenuity of its construction, was a double-boat, which owed its origin to the flying prow, the inconvenience and danger of which it was designed to remedy, whilst it retained its most valuable properties, lightness and expedition. Lord Anson, having admired the structure and success of these boats, as used by the inhabitants of the Ladrone islands, a particular description of which is given in his voyage, was preparing to make trial of one in England, when my father ventured to suggest his doubts, whether a boat, whose safety depended upon the most exact equilibrium, would succeed in this uncertain climate, however well it might answer on the smooth sea, and under the steady breezes of the Pacific Ocean; proposing, at the same time, to construct a boat upon a plan somewhat similar, that might obviate those objections. The experiment, in both cases, was creditable to his knowledge of the subject. The flying prow was twice tried between Portsmouth and Isle of Wight, and each time (as I have been informed) it was overset; after which it was hung up in the boat-house of the royal yard at Deptford, where it has ever since remained, and may now be seen; but the double-boat answered every purpose required, being so swift that no other boat could overtake it, and so safe that it was scarcely possible for it to be overset†.

'* See a humorous description of them in his poem of ARCHIMAGE.'

'† The double-boat consisted of two distinct boats, fifty feet in length, and only eighteen inches wide, placed parallel to each other at the distance of twelve feet, and secured together by transverse beams, over which a slight platform or deck was placed. Thus constructed it was enabled to spread a much larger portion of canvass than any other boat that presented so small a resistance to the element in which it moved. It is remarkable that Captain Cook should, many years afterwards, find the ingenious inhabitants of the Sandwich Islands making use of boats upon a similiar plan, and which experience had shewn them was preferable to the flying prow, or any other form that could be devised by a people unacquainted with the use of iron.'

'It

'It happened about the time when the improvements at Whitminster were completed, that Frederick the late Prince of Wales, accompanied by his Princess, his daughter the present Duchess of Brunswick, and a large party, made a visit to Lord Bathurst at Cirencester. During their stay at his seat, he signified to my father his intention of bringing their Royal Highnesses to see his place, and pass a day upon the water. They were accordingly received by him in his smaller boats, at the head of his own private navigation, and after landing to view the house and grounds, continued their passage to the Severn, where they were conducted to the Venetian barge, on board of which having taken their station in the most beautiful reach of the river, the whole party sat down to a well-served dinner, prepared in a boat fitted up as a kitchen, and previously placed there for that purpose. After taking as long a sail as the time would admit, they again returned by the same conveyance to the spot where they had embarked.

'The Prince and Princess were always graciously pleased to speak of this as one of the pleasantest parties in which they had ever been engaged. His Royal Highness particularly noticed the skill and discipline of the boatmen, and the regularity and order with which every thing was arranged; saying he had frequently attempted the same on the Thames at Cliveden, but from some cause or other had never been equally successful.'

About the year 1744, Mr. C. became known to Mr. Villiers, afterward Earl of Clarendon:

'The preference (says the writer) which they showed for each other was very soon succeeded by a close and brotherlike friendship, which never experienced change or abatement. They passed much of their time together, and, as my father always resided at Mr. Villiers's house when in London, he was induced to visit that place more frequently.

'At this gentleman's house he associated with the most distinguished men of that time, with many of whom he formed an intimacy productive of much pleasure, and from whose society he derived considerable advantage, when he afterwards settled in the neighbourhood of London, and mixed more in the world. Among this number were Lord Granville, Lord Lyttelton, Mr. Grenville, Lord Chesterfield, Mr. Pitt, and Lord Bath.

'By several of these friends he was strongly solicited to come into Parliament, and engage in public life. As he had a sincere love for his country, a clear insight into its real interests, and a great knowledge of political affairs, which he was desirous on all occasions to improve, he certainly was well qualified for so important a station, nor would he have declined it, if at any period of his life he had felt himself called upon by any very strong claim. He was remarkably exempt from those passions which usually incline men to exchange domestic enjoyments for the toils of public business. His love of fame was limited to a desire of being respected and beloved by those in whose society he wished to live; his natural disposition and talents were peculiarly adapted to the cultivation of polite literature, and the charms of familiar conversation; he therefore thought that, without any desertion of his duty, he might give way to the preference he

entertained for private life. It was indeed his favourite maxim, that the pursuit of general knowledge, and the study of the liberal arts, by gentlemen of independent fortunes, who have no lucrative views, are of the greatest advantage to a country, and form the most marked distinction between an improved and a degenerate age; between a polished nation and a people wholly addicted to commerce or to arms.'

By the death of Mr. Owen, Mr. C.'s income received a comfortable addition, which induced him to purchase a beautiful estate in Twickenham meadows, where he continued to live 'in the hospitable style of a country gentleman' for above thirty years. About this period (1751) he published his Scribleriad*, a mock-heroic poem, which was intended and calculated to expose false taste and false science, and which is replete with happy parodies of distinguished passages in the classics, particularly in Virgil. This production, and his well-known contributions to the periodical paper called *the World*, soon established his reputation as a scholar, a critic, and a man of wit. His conversation was remarkable for ingenuity and sprightliness; and indeed in this rare and desirable art he had very few equals. We transcribe some slight instances to illustrate this assertion:

'A note from Mr. Moore, "the conductor of the World," requesting an essay, was put into my father's hands on a Sunday morning as he was going to church; my mother observing him rather inattentive during the sermon, whispered, "What are you thinking of?" he replied, "*Of the next World*, my dear."

'I cannot help mentioning another instance of the same species of pleasantry. In one of his rides late in life, he was met by His Majesty on the declivity of Richmond Hill, who, with his accustomed condescension, stopped and conversed with him; and observing, that "he did not ride so fast as he used to do," my father replied, "*Sir, I am going down hill.*"—

'As my father entered the room one morning, Lord North observed to him, that he had written a very handsome letter to his old friend and schoolfellow, Dr. ——, giving him the Deanery of———, and put it into his hands, which having read he replied, "Yes, the letter is very handsomely expressed, and all very true, but shews plainly how little you know of your business as a minister. It reminds me of a story of an Irish peasant, who, upon seeing a partridge that was shot, fall from a considerable height, picked it up, and running with it to the gentleman who had killed it, cried out, "Arrah, your honour need not have shot; *the fall would have killed him.*"—The *deanery* was sufficient for one man, the *letter* should have been sent to the *unsuccessful* candidate."

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* See M. Rev. Vol. v. p. 116.

Mr.

Mr. Cambridge was very active in the pursuit of literary amusement and instruction, and communicated with amiable satisfaction the result of all his inquiries to the members of his own family. To render them happy was the principal object of his life; and, with his powers of imparting entertainment, it will not be doubted that he was eminently successful. The following portrait will appear flattering only to those who were unacquainted with the respectable original:

'Although my father was always disposed to draw society about him at his own house, where he had very frequent parties of select friends, he still kept up his communication with London; his easy distance from thence, and his habitual activity, enabling him to preserve his intercourse with it till very late in life. When not called to London by a fixed engagement, he was accustomed, being a very early riser, to reach town as soon as he expected to find any of his friends visible; to divide his morning as the various pursuits of his mind directed; and in addition to the lighter topics of the day, he usually collected some solid and valuable acquisitions upon literary or other profitable subjects, and returned home with a mind recreated and improved.

'After a day so spent, it was his constant practice and greatest pleasure to collect his family round him, and communicate to them whatever he had met with either of amusement or more serious instruction. That he made my mother his companion on all occasions has been already noticed; this tenderness of affection extended to his children, whom he delighted in having about him, and with whom, while he retained the authority of a parent, he always lived upon the footing of a fond brother. From his society therefore they were never excluded, they partook of all that was interesting to him, his studies were carried on while they surrounded him, and his library was the common room of the family.'

We close our extracts from this introductory piece of biography with the account of Mr. Cambridge's death; observing that the character, with which it concludes, is ably and accurately delineated, and that we are prevented only by its length from transcribing it:

'My father was considerably advanced in his eighty-third year before he was sensible, to any considerable degree, of the infirmities of age; but a difficulty of hearing, which had for some time gradually increased, now rendered conversation troublesome and frequently disappointing to him. Against this evil his books, for which his relish was not abated, had hitherto furnished an easy and acceptable resource; but unfortunately, his sight also became so imperfect, that there were few books he could read with comfort to himself. His general health however remained the same, and his natural good spirits and cheerfulness of temper experienced no alteration. Having still the free use of his limbs, he continued to take his usual exercise, and to follow his customary habits of life, accepting of such amuse-

ment, as conversation would afford, from those friends who had the kindness to adapt their voices to his prevailing infirmity; and that he still retained a lively concern in all those great and interesting events, which were then taking place in Europe, may be seen in some of his latest productions. But as his deafness increased, he felt himself grow daily more unfit for the society of any but his own family, into whose care and protection he resigned himself with the most affectionate and endearing confidence, receiving those attentions, which it was the first pleasure of his children to pay him, not as a debt due to a fond and indulgent parent, but as a free and voluntary tribute of their affection. In the contemplation of these tokens of esteem and love, he seemed to experience a constant and unabating pleasure, which supplied, in no small degree, the want of other interesting ideas.

'It is well known, that among the many painful and humiliating effects that attend the decline of life, and follow from a partial decay of the mental powers, we have often to lament the change it produces in the heart and affections; but from every consequence of this sort my father was most happily exempt. This I allow myself to say upon the authority of the medical gentleman*, of considerable eminence, by whose skill and friendly attentions he was assisted through the progressive stages of his slow decline; and who has repeatedly assured me, that, in the whole course of his extensive practice, he had never seen a similar instance of equanimity and undeviating sweetness of temper.

'During this gradual increase of feebleness, and with the discouraging prospect of still greater suffering, which he saw before him, his exemplary patience and constant care to spare the feelings of his family were eminently conspicuous; nor did the distressing infirmities, inseparably attendant on extreme debility, ever produce a murmur of complaint, or even a hasty or unguarded expression. It is somewhat singular, and may be regarded as a proof of an unusually strong frame, that no symptom of disease took place; all the organs of life continued to execute their respective functions, until nature being wholly exhausted, he expired, without a sigh, on the 17th of September, 1802, leaving a widow, two sons, and a daughter.

'Of Lord Chesterfield, who, like my father, possessed his faculties to the close of life, it is recorded, that the last words he uttered "were strictly in character;" and the remark made by his physician Dr. Warren, upon that occasion was, that "his good breeding would only quit him with his life." I shall hope for indulgence in applying the like observation to him, who is the subject of this memoir, and whose latest words were equally characteristic; expressing that fond attachment to his family, which had ever been his ruling passion. Having passed a considerable time in a sort of doze, from which it was thought he had hardly strength to revive, he awoke, and upon seeing me, feebly articulated "how do the dear people do?" when I answered that they were well; with a smile upon his countenance, and

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'* David Dundass, Esq. of Richmond.'

with

with an increased energy of voice, he replied, " I thank God!" and then reposed his head upon the pillow, and spoke no more.'

The excusable partiality of a son appears in some few parts of the narrative: but the character represented was so amiable, and the nearness of the relationship furnishes so ample an apology, that we shall not wound our own feelings by particularizing the instances. A similar bias is evident in the collection of the works, since more is here published than is calculated to advance the literary reputation of the writer. In the Epigrams, we were particularly disappointed; because we naturally expected that the same quickness and brilliancy, which marked Mr. Cambridge's conversation, would also have distinguished his smaller compositions: but in most of them we look in vain for the characteristic *point*. The succeeding parody must, however, be exempted from this general censure:

'On meeting at Mr. Garrick's an author very shabbily drest in an old velvet Waistcoat, on which he had sewed Embroidery of a later date:

'Three waistcoats, in three distant ages born,
The bard with faded lustre did adorn.
The first in velvet's figured pride surpast;
The next in 'broidery; in both the last.
His purse and fancy could no further go,
To make a third he join'd the former two.'

There is pleasantry in the *imitation*, for it cannot justly be styled a *translation*, of the subsequent Greek epigram:

'ΛΟΥΚΙΛΛΙΟΥ.

Μῦν Ἀσκληπιάδης ὁ φιλάργυρος εἶδεν ἐν οἴκῳ,
Καὶ, τί ποιεῖς, φησὶν, φίλτατε μῦ, παρ' ἐμοί;
Ἡδὺ δ' ὁ μῦς γελάσας, μηδὲν, φίλε, φησὶ, φοβηθῇς,
Οὐχὶ τροφῆς παρὰ σοὶ χρήζομον, ἀλλὰ μονῆς.

'As ——— was stepping out of bed,
A lurking Mouse he spies;
And thus, alarm'd with sudden dread,
Aloud to Tony cries:
Tony make haste—the trap prepare——
I see the rascal dodging. ——
Friend, quoth the Mouse, you need not fear,
I come but for a lodging;
Nor plant that dreadful engine there,
To catch me by the neck fast;
For surely I had ne'er come here,
If I had wanted breakfast.'

We have transcribed this epigram for the purpose of enabling our readers to compare it with an imitation by Mr. Huddesford,

introduced in our xxxviiith volume, N.S. p. 275. and with a translation by the author of the Task, who appears to us fully to have preserved the sense and spirit of the original:

'A Miser, traversing his house,
Espied, unusual there, a Mouse,
And thus his uninvited guest,
Briskly inquisitive address'd:
"Tell me, my dear, to what cause is it
I owe this unexpected visit?"
The Mouse her host obliquely eyed,
And, smiling, pleasantly replied,
"Fear not, good fellow! for your hoard;
I come to lodge, and not to board—."

Mr. Cambridge was honoured with the particular notice of the unknown author of the *Pursuits of Literature;* who presented to him (through the hands of the publisher) a copy of the 7th edition of that work, and afterward of the translation of the quotations occurring in it, each accompanied by a very flattering address written in a feigned hand. Of one of these Mr. G. C. has given a fac-simile: the terms of it run thus:

Celeberrimo simul et Ornatissimo Viro
R. O. Cambridge, Arm°:
Poetæ, Critico, Historico.
Ob Ingenii elegantiam,
Sermonis nitorem,
Judicii acumen, Doctrinæ varietatem,
Inter Primos Notissimo,
Poema hoc
Auctor Ignotus.

This volume is handsomely printed, and decorated with several engravings of the author and his friends; as also with a view of his house at Whitminster, and another of his villa at Twickenham.

S.R.

ART. III. *A Supplement to the Account of the Pelew Islands;* compiled from the Journals of the Panther and Endeavour, two Vessels sent by the Honourable East India Company to those Islands in the Year 1790; and from the Oral Communications of Captain H. Wilson. By the Rev. John Pearce Hockin, of Exeter College, Oxford, M.A. 4to. pp. 72. and 5 Plates. 15s. Boards. Nicol, &c. 1803.

SOME portion of the interest, which was excited by the account of Captain Wilson's shipwreck on the Pelew Islands*, will naturally extend itself to the work before us, the subject

* See Rev. Vol. lxxix. pp. 109. and 193.

being

being such as intitles it to be considered as a supplement to that narrative; every reader of which, we doubt not, will be pleased to obtain farther tidings of Abba Thulle, and to learn how he bore the afflicting intelligence of the death of his son Lee Boo in England.

In the beginning of the year 1790, the Court of Directors of the East India Company having resolved to send vessels to the Pelew Islands, with presents to the chiefs in return for their friendly and hospitable conduct towards the crew of the Antelope packet, 'orders were sent to their government of Bombay, to equip two ships for that purpose. Messrs. Wedgeborough and White, two officers in the Bombay Marine, who had been shipwrecked with Captain Wilson in the Antelope on those islands, were to be employed on this expedition. In obedience to these orders, the Panther and Endeavour, vessels belonging to the Honourable Company's Marine Establishment at Bombay, were fitted for this service, under the command of Captain John M'Cluer; Messrs. Wedgeborough and White were appointed lieutenants.' These vessels sailed from Bombay in August 1790. The presents which they carried for the chiefs were suitable to the munificence and good intentions of the Company, and among them were various kinds of live stock, with implements of husbandry.

The description of the Pelew Islanders by Mr. Keate created a great degree of enthusiastic admiration: but mature reflection will convince us that much of the charm consisted in the manner of the narrator. An English vessel was wrecked among islands which, though long since discovered, were very little known to Europeans; and the crew, above 50 in number, were fortunately cast on a spot which enabled them to provide in the first instance for their own security. The natives, with whom they became acquainted, were at war with those of other islands in the same groupe: after a battle, (in which it is to be remarked that the English, without sufficient or justifiable cause, aided the people of one island not in their defence but in an attack against another,) the victors, as is customary among other savage nations, in cool blood beat out the brains of the prisoners whom they had taken; and the morality of the Pelew islanders, in the concerns of *meum* and *tuum*, is of the same description as among the natives of all the other islands which have been discovered in the South Sea. These particulars appear in Keate's account, but so disguised that they almost escape notice; while the fair tints in their character (the leading feature of which is pliability of disposition, ever ready to receive though unable to retain impressions; and such a character, perhaps more than any other,

affords opportunities for colouring,) are displayed with a species of sentimental rapture. Captain M'Cluer was also infected with this enthusiasm; and his prepossessions were so strong that, almost immediately on his arrival at the islands, he discovered, as appears by a remark in his journal 'that his situation was quite a paradise, and he could with pleasure have spent the remainder of his days there.'

Of the arrival of the ships, and the meeting with the king, we have this relation:

'One of the boats being hoisted out, Lieutenant Wedgeborough was sent in her to examine a channel to the westward of the place where the ships lay, and also to gain an intercourse with the natives. Soon after the boat had left the ship, and was got amongst the islands, three canoes came alongside the Panther, having in them several people who recollected Mr. White, although so many years had elapsed since his sailing from Oroolong; one of them, a rupack, immediately came on board, and calling out White, caught him in his arms, and giving him a most affectionate and ardent squeeze, seemed almost distracted with joy, calling for all his people to come and embrace their friend; he then took him into his canoe to get some sweet drink. Mr. Wedgeborough's reception was nearly the same; the account he gives is, that as soon as he got amongst the islands, the boat was surrounded with canoes; the natives as soon as they heard him speak their language (of which he had gained some knowledge, when he was cast away with Captain Wilson), and understood that they were English, expressed their joy by acclamations and gestures little short of madness; pointing to Oroolong, and calling it Englishman's land, and then immediately enquired for Lee Boo. Upon asking them the reason why they did not come to the ships, they said they did not know who they were, but had sent canoes to acquaint Abba Thulle, and expected him soon. As it was drawing towards evening, the natives invited them to land, and there to wait for the king. They again enquired for Lee Boo; and on being told his fate, and the disease of which he died, they appeared composed and satisfied: being asked what was become of Madan Blanchard, the person that remained behind, when Captain Wilson and the crew of the Antelope left the islands, they said he was at Cooroora, but soon declined the conversation respecting him. The king not being arrived at sun-set, the boat was returning on board with two of the natives; but they had not proceeded far from the shore, before they saw a number of canoes pulling very fast, and among them one having a great number of paddles. The natives told Mr. Wedgeborough that it was the king's canoe; and as they very soon drew near, he could, by the manner with which the men flourished their paddles, discover the king was in her, they therefore waited his coming, and at half past six in the evening, Mr. Wedgeborough says, "I had the unspeakable pleasure of once more being embraced by the benevolent Abba Thulle." They then proceeded together in the king's canoe towards the Panther; on their way, Mr. Wedgeborough acquainted him with the death of Lee Boo:

the manner of his receiving this melancholy information, I shall give in Mr Wedgeborough's own words. "His countenance, which before bore the most evident marks of joy, became composed and thoughtful; and after remaining some time silent, as if wishing to recollect himself, he exclaimed, "*Weel, weel, weel, a trecoy!* (in English, Good, good, very good)." The king then paused a little, as if to gain relief; but on his again entering on the melancholy subject, he said, he never entertained a doubt of the goodness of the English or the captain, but rested assured that they would cherish and take care of his son. That the return of the ships with his friends the English, convinced him his opinion was right, when he gave Lee Boo to the care of Captain Wilson: that he had counted upon the line the captain had given him, as far as one hundred knots, or moons, and then despairing of ever seeing his son or the captain again, he had caused the line to be buried, supposing that the vessel which the English had built at Englishman's island (Oroolong) was not large enough to carry them in safety to China, as they had sailed before the good moon set in.'

G.2.

After the delivery of the Company's presents, Captain M'Cluer sailed in the Panther for Macao, leaving the other vessel at the islands to wait his return. Some natives, at their own desire, embarked with him for China; and the taking leave of their friends on quitting their native land is thus described: 'The Pelew passengers came on board this morning, being two men and two women, who had many relations: as they appeared grieved at parting with them, Captain M'Cluer proposed that they should return home; but to this proposition they would not listen, requesting they might be permitted to *cry, for only half an hour*, and then they would part contented: when the hour of parental and filial tenderness was nearly expired, the mother with a knife cut off three locks of hair from her daughter's head, and they then parted apparently satisfied; the parents accepted of some little presents, and returned on shore with much composure.' The *half hour* we must suppose to be a free translation from the Pelew language.

In June 1791, Captain M'Cluer returned to the islands: but his second stay was short. In these visits, the natives received from the English some necessary instructions for the management of the animals left with them; and some agricultural directions, explaining the uses of a variety of tools and of the implements of husbandry which had been given to them. If our people had limited their acts of friendship to these or to similar good offices, they would have done well: but, during Captain M'Cluer's absence, and after his return, they were persuaded to assist their friend Abba Thulle in making war on the neighbouring islands. The officer who had been left in command by Captain M'Cluer relates that:

"Some-

"Sometime after the Panther had left the islands for China, the king, accompanied by his rupacks, came to our dwelling, and having seated themselves in due form and order, remained for a considerable time silent and serious. This behaviour, so contrary to all their former, induced me to imagine they had some complaint to make of our conduct, though we could not accuse ourselves of any impropriety of behaviour; I therefore addressed Abba Thulle, requesting to know what made him and his rupacks so reserved, and whether the English had done any thing to displease him or his people; when I had done speaking, he looked at me with a smile so kind and good, that my fears were entirely at an end: he then preferred a request in the most modest manner, and hoped that we would assist him in an expedition against Artingall. To this I was obliged to make the following answer: that it was not in my power to comply with his request, as my orders from Captain M'Cluer were to the contrary. The good old king said, it was well, that I must obey my superior rupack; but he gave me a look so very impressive of disappointment, yet so free from anger, that I confess it quite overpowered me."

In the account of one of these expeditions, we meet with a description of a pier built by the natives:

'The pier of Malligoyoke is an astonishing fabric, and shews what men, even in a state of nature, are capable of performing, when they call forth and exert their powers. It is in length about a mile, twelve feet in height, and fifteen broad at the top, but considerably more at the base; built entirely with coral rocks, piled ingeniously upon each other. It extends from the town to within about a quarter of a mile of the outer reef, through which is a very commodious passage for small vessels or boats into the open sea, especially during the south-west monsoon.'

From the Pelew Islands, Captain M'Cluer sailed to survey part of the northern coast of New Guinea; a service which he was extremely well qualified to perform. In the beginning of 1793, he made a third visit in the Panther to the Pelew Islands; and he then put in execution the scheme which he had some time before meditated, of resigning the command of his ship to the next officer, in order that he might become an inhabitant of his favourite islands. In his letter expressive of this determination, and containing a formal resignation of his command, he says;

"Considering my circumstances and rank in the service, this step will be taken for an act of insanity, or the effect of some disorder; however this is not the case; for I have been determined upon it ever since I left Bencoolen, and have provided accordingly at the different ports we touched at; and it is nothing but my zeal for my country that prompts me to follow this resolution; and I hope to succeed in the plan I have formed, which may benefit my country and the world in general, by enlightening the minds of these noble islanders: should I fail in the attempt, it is only the loss of an individual, who wished to do good to his fellow-creatures."

This

This letter is dated February the 2d, 1793; and the Panther shortly afterward departed from the islands, leaving Captain M'Cluer to make the experiment of the happiness which he had promised to himself in his fancied paradise.

Some descriptions of the manners and customs of the Pelew islanders necessarily mix with the relation of these transactions, for which we must refer to the original. Their behaviour to the English appears to have been dictated by friendship, and by a grateful sense of benefit received.

The sequel of the history of English intercourse with the Pelew Islands, if the reader be not before acquainted with the circumstances, will excite some astonishment, and perhaps some mixture of mortification at the fickleness of human nature. In fifteen months' residence, Captain M'Cluer became completely weary of his new abode; of which the first notice received was by a letter which came to England from the Captain himself, dated at *Macao*, the 14th of June 1794. He there stated that

'Being tired with his situation, he embarked on board his boat with three Malay-men, and two of his own slaves, in all six persons, intending to go to the island of Ternate "to hear the news." When they got to the southward of the islands, meeting with bad weather, he altered his intention, and determined to proceed to China through the Bernardine passage: in consequence of this resolution they touched at Pellelew, and having taken in a stock of cocoa-nuts, stood away to the northward, and in ten days reached the Bashee islands, passing so close to Monmouth island as to speak with some of the inhabitants; but not being able to make themselves understood, they did not land. In crossing the Chinese sea they met with very bad weather, but arrived at Macao without any accident. Captain M'Cluer's sudden appearance greatly surprized the gentlemen at the English factory.'

Captain M'Cluer afterward determined on making one more visit to the Pelew Islands, 'to take thence his family and property;' and having purchased a vessel,

'In pursuance of the resolution taken, he returned to the Pelew islands, and embarked his family and property, taking with him from thence several of the natives of both sexes, there being six or eight women servants said to have been sent to attend the child born there. On his voyage from the Pelew islands to Bombay, the vessel touched at Bencoolen, where they met with the Honourable Company's ship Europa, Captain Applegarth, bound for England, and the Bombay, a frigate belonging to the Bombay marine, bound to Bombay. By this latter ship he sent some of his family to that port, with six of the Pelew women; himself, with the other natives, proceeding in his own vessel to Bengal; from whence he again sailed, and was never more heard of, nor any of his crew.'

Since

Since the unfortunate disappearance of Captain M'Cluer, three of the Pelew women, who had been brought by him from the islands, have been sent back.

The contents of this small supplement possess much attraction, though given with little connection. Three of the plates which accompany it are designed for the voyage of Captain Wilson; and at the end is a Vocabulary of the Pelew language. It would have been an useful addition, and must have afforded much satisfaction to the reader, if the Editor had prefixed, as a frontispiece to his book, a copy of Captain M'Cluer's survey of the Pelew Islands.

see p. 25. Capt. B...

ART. IV. *Letters of Advice from a Mother to her Son.* 8vo. pp. 450. 8s. Boards. Cadell and Davies. 1803.

FROM the dedication of this volume to the Archbishop of Canterbury, it appears that the fair author is Mrs. Crespigny, and that she originally entertained no design of presenting it to the public eye. The letters were written solely with a view to inculcate the great truths of religion and the duties of morality, with more precision and in a more impressive manner than casual reading on such subjects might convey to the mind of a beloved son: but, at the solicitations of a judicious friend, Mrs. C. has been induced to commit her precepts to general circulation, with the hope that they may furnish useful instruction to other young men in similar situations.

After a careful perusal of these letters, we are happy in being able to speak of them as forming a work calculated, in many respects, to have a most salutary influence on the morals and dispositions of ingenuous youths, and to withdraw them from the vicious customs and practices of the world. The volume commences with a series of remarks on topics of religion; on the evidences drawn from the external phænomena of the world to establish the truth of the Being of a God; and on the nature of the christian revelation, and the peculiar doctrines which are taught and received by the church of England. In regard to the former of these points, the usual popular arguments are adduced; and perhaps it will generally be admitted that enough is urged to make the desired impression on the youthful reader. With respect to the *doctrines of Christianity*, without combating the positions laid down, we confess that we should have been better pleased, if the orthodox faith of the fair writer had been offered to her pupil in a more modest and less decided tone. When an author's tenets are founded solely on the authority

of

of the English translation of the New Testament, which may chance to convey to the reader more or less than the original fairly implies, a certain degree of diffidence should surely accompany assertions, especially on points which are yet contested among learned divines of the reformed churches. A single text may make a good *verbal proof*, and such as may prove satisfactory to many *fair divines:* but there are others who would hesitate to establish their faith on such slender grounds; and they would recollect the remark of the poet,

——— "In religion,
What damned error but some sober brow
Will bless it, and approve it with a *text.*" SHAKSPEARE.

Many other points, however, of faith and practice, the author has treated with much propriety; and, with becoming regard to professional information on such subjects, she has called in to her aid the directions of able and sound divines. The subsequent letters on prayer, public worship, and the duty of attending the sacrament, are such as, we doubt not, will be generally acceptable. If the mode of reasoning employed on these matters be not altogether conclusive, yet it is such as pious and well disposed minds will for the most part deem sufficient; at least for the purpose of turning the early attention of youth to those serious concerns.

The nature and duties of charity are considered in the next letter, and in a manner which exhibits the sentiments of the writer in a very amiable and benevolent point of view.—Then follows a letter on the duties of economy; in which, among other useful advice, these reflections occur:

'There are many who do not keep any account of the manner in which they spend their money, from which omission they would not know how or where to retrench their expences, if it were necessary to do so.—It is a great error;—for, the trouble of keeping such accounts is so very trifling, that it is surprising every body should not do it almost as an amusement, and as what may be of considerable future use by being referred to.

'There is another mistake very often productive of great inconvenience, an inattention to trifling expences. Where an income is not large, it is amazing how much of it will imperceptibly run away in half-crowns and shillings: we are apt to think too lightly of such trifling sums, and spend them thoughtlessly and carelessly; but, were an account of them kept, we should be surprised to see the amount of it at the year's end.

'I hope you will always keep as accurate an account of your expences as you can; begin *now*, and it will become a habit, of the utility of which you will soon be sensible; for, though you may say, your income at present is not so large but that you may easily know which way it goes, yet the custom of keeping regular accounts is so good

good a one, that it should be adopted as soon as we have any thing to spend; you will by that means easily find out when you are too profuse, and upon what articles you can best retrench.—A person who is without such assistance, and finds that it is necessary to make an alteration in his plan of life, does not know where to begin, and may put himself to unnecessary inconvenience without properly effecting his design.

'I cannot too often enforce that it is your indispensable duty to devote one *tenth* of your income to assist your fellow-creatures: put it in a purse and consider that money as sacred; do not look upon it as your own, and never make use of it as such; then weigh your other expences, but endeavour to keep a tenth part of the remainder of your income quit unemployed for any sudden exigencies, and be sure to set down your expences *every* day.—If you neglect doing it for several days, you will find the recollection of your disbursements so difficult and troublesome, that the practice, highly useful as it is, will be totally laid aside.'

If the instructions contained in this extract should appear to more experienced economists to contain nothing particularly novel, we believe that they will agree with us that these counsels are highly essential for those to whom they are more immediately addressed.

We could point out many pleasing passages in the succeeding letters, on Generosity and Gratitude;—Friendship—Drinking—and Gaming: all of which are subjects, it must be allowed, of much moment for young persons on their entrance into life.

Duelling is next considered; and we trust that our readers will not be displeased by our introducing them to a Lady's advice on this fatal custom; the terrible consequences of which have lately been so strikingly exemplified, on more than one occasion:

'As it is possible, that, at some future period, you may have a seat in the senate, where this important subject ought to be duly considered, I wish you to see it in the true light, that you may be able, in case it should ever come within the reach of your power, to give that sort of assistance upon that occasion which might be useful to the world and creditable to yourself.

'At present you should reflect deeply upon the subject, and make up your mind in what manner you would act, if, unhappily, you were to be involved in a quarrel:—were such an event to happen, you, very probably, would not at the time be cool enough to place, properly, the different arguments upon the point before you. Therefore, when unbiassed by passion, consider the subject impartially—always remembering that the best and wisest way is to chuse the path least likely to lead to complicated mischief.

'Whatever concerns this transient life of a day is *perfectly* immaterial when put in comparison with even the *chance* of a future, and, possibly, an eternal, one.—Remember that it is a heinous and unpardonable offence to behave in such a manner by actions, words, or looks,

looks, as may provoke *a man of the world*, not checked by principle or influenced by religion, to require what he calls *satisfaction*;—were you to give the sort of provocation I have mentioned, *you* would be the aggressor of course, and the culpable person.

'If you have given any man offence, even unintentionally, let not the *haughtiness* of your after-conduct prevent a reconciliation.—Remember that your *soul*, as well as your life, may be at stake upon the event.

'Remember, likewise, that the trifles which men in general quarrel about are, in *reality*, no kind of excuse for risking the terrible consequences that very often follow the destructive practice I am reprobating.—That an angry look—a petulant word—even a *blow*—cannot be set in competition with them:—justice refuses to place them in her scales—but she cries aloud for PUBLIC ATTENTION to a subject of such PUBLIC IMPORTANCE.

'I will conclude by solemnly assuring you, that, though your honour is as precious to me as your life, I would rather you should risk the scorn of the ill judging world, than that you should meet its smiles by letting any thing urge you to give or receive a challenge.—For, by doing even the latter, though you were determined not to fire at your adversary, you still give your sanction to his taking away your life, and thus become a willing accessary to *murder*.

'No man ought to be slighted who, upon *principle*, *refuses* a challenge;—such ill-judged contempt is the principal cause which tends to increase and establish the barbarous custom; a man ought sooner to be distinguished for his attention to rectitude, who has courage enough to dare the unjust contempt of the world, but does *not* dare to set religion, law, and humanity, at defiance.

'I must again urge you to consider the unequal stake;—for, what offence can be put in comparison with the sudden loss of life?—wretchedness to your surviving family and friends—and, probably, as I have said before, and for any thing you can *know* to the contrary, future condemnation from an offended GOD.'

The subjects next considered are—Female Connections—Seduction—Attachment—Swearing and Falsehood—Society—Trifles—On Time—Behaviour to Inferiors—Dress—Conversation—Accomplishments—Drawing—Diversions—Marriage. On some of these points we recognize the advice of Lord Chesterfield to his son; which, as it here presents itself, uncontaminated with the dangerous principles of that author, is very judicious and good.

Our extracts and remarks have probably already enabled our readers to form an opinion of what they are to expect in this volume; and therefore, without entering into the detail of each of the remaining letters, we shall confine ourselves to one short extract from the remarks 'on Time:'

'Though you may think I have already said enough on the subject of idleness and mispent time, I cannot quit it without again calling

calling your attention to the insignificance of those idlers, who, after slumbering away many hours of the morning in bed, are seen in St. James's Street, or Bond-street, the places they generally frequent, sauntering up and down, and talking over their real, or often only pretended, intrigues;—or sitting at some fashionable shop, spending that money in fruit or ice, which by many of them should be appropriated to the payment of their bills.—When I see such human beings so idle, so indolent, so contemptible, yet so vain, so arrogant, so self-sufficient, my head and heart revolt against them;—instead of adding to that knowledge which was early in life forced upon them, they seem trying to forget it all.—Instead of becoming rational and respectable men, they seem going post haste that idle career which is the road to all the vices of dissipation, and commonly ends in rendering them completely unhappy, in the ruin of their fortunes, and in the shortening of their ill spent lives.

'Fly, my Son, from such companions.'

If we could believe that this passage would fall into the hands of some of the idle personages here described, we should indulge a hope that we might contribute somewhat to that reformation and improvement of youth, which are so ably undertaken at large in these maternal lessons.

Man.

ART. V. *Society*, a Poem in two Parts. With other Poems. By James Kenney. Crown 8vo. pp. 180. 4s. Boards. Longman and Rees. 1803.

IT was a maxim with a critic of antient times, and a critic to whose authority we bow with profound respect, that, where many beauties shine forth in a poem, a few blemishes may be forgiven *. Influenced by this rule, we are disposed to make a commendatory report of Mr. Kenney's performances. With regard to the poem on 'Society,' although it is of a mixed nature, and assumes the form of prose and poetry by turns, yet on the whole the balance is in its favour. The descriptions are natural and striking, the sentiments are just and rational, and the reader is agreeably roused from the chearless path of solitude, and animated with the prospect of social endearments. Some inaccuracies of expression, and a want of rhythm in certain lines, we should recommend to the author's revision. We extract first the picture of those evils which wait on the studious recluse:

'———— Unguarded then
On fancy's frontiers rush a dreadful host,
Gaunt Hypochondria and her hellish train,
Of hideous qualms, of horrors and of dreams

---

* *Horace.* '*Ubi plura nitent,*' &c.

Dire

Dire and of horrid aspect, and the once
Fair regions devastate and over-run;
Mocking with grimly laugh poor Reason's power,
That scared and unresisting stands aloof,
And sinks supine, and wonders at its fears.
Its fatal fault is now discerned, and oft
Discover'd at this point 'tis not too late.
Still in the bosom of Society,
And there alone, amid those trifling cares
Deem'd frivolous of late, and thy contempt
Provoking, may be found effective force
To rout these fell invaders of thy peace.
Move in the general bustle, kindle hopes,
And int'rests that to man belong; concerns
That give the mind a various exercise,
Divert, and not fatigue; from these and such
Affections as may soothe the drooping heart,
And wake the milder passions into life,
The phantoms fly, and reason reigns again.'

This passage is rather an instance of sound sense and reason than of good poetry. We make a second quotation, in which the social endearments are pourtrayed at a gloomy moment:

'Go, seek the dismal chamber where Disease
Reclines with pallid cheek, and wasted form;
Where thro' the half-closed shutter sadly creeps
A feeble ray, that scarce a twilight sheds;
And all around distressing signs appear
Of fruitless remedies.—Mark then how sweet
To lift the languid eye upon a friend!
To feel upon the flutt'ring pulse the grasp
Of one beloved!—it beats with firmer force,
The languid eye beams momentary joy,
And Sickness, cheated by the smiling scene,
Awhile forgets her pain-inflicting task.'

Perhaps the reader will be better pleased with the first part of the Ode on the return of peace, which displays some degree of strength and beauty:

'Britons! raise the song of gladness;
Fill the air with notes of joy!
The trumpet's roar
Is heard no more;
No more the deep-mouth'd thunders roll,
That stirr'd to wrath the manly soul,
That rais'd its energies to madness,
And kindled savage longing to destroy!
O'er the desolated plain,
Culture now shall smile again:

Where of late grim Carnage stalk'd,
Where the ghosts of Warriors walk'd,
And with hellish triumph swell'd
Fiends of devastation yell'd—
Demons that view with fierce exulting eye,
What time the Fates their horrid joy allow,
The fallen Hero's painful doom,
His panting breast, his fading bloom,
His quiv'ring lip, his dewy brow,
And deep expiring sigh!

'At length dread War thy horrors cease;
See once more the Stranger Peace,
Renews her prosp'rous reign!
And see her woe-dispelling train—
Industry, and Plenty gay,
Smiling follow up her way;
Next in certain order move
Glowing Hope, and sweet Content,
Joys of heavenly descent,
And Loyalty and Love.

'Mark now the cottage guest,
Late robb'd of pleasure, robb'd of rest——
The lonely wife that oft put up her pray'r,
When the sad rumour spread
Of battles fought, of soldiers dead,
That Heav'n her love would spare.
Oft o'er the journal'd tale she cast her eye,
Of the dire conflict's rage;
In silent sorrow ponder'd o'er the page,
And many a tear she shed, and heav'd with many a sigh.'

The miscellaneous poems are in general pleasing, and display much naïveté and tenderness of feeling: but we except the *Sonnet to a Pig*, which is not in the writer's happiest manner; and we must also condemn a passage (p. 155.) in the fable of 'the discontented Rabbit,' in which the conduct of the Prodigal Son in holy writ is introduced to illustrate a ludicrous story. The author, being in a sportive mood, forgets the serious nature of that parable, and treats with improper levity a most affecting lesson of penitence and remorse. This is, however, the only instance of the kind; and we doubt not that Mr. Kenney will excuse our pointing it out, as the general tendency of his reflections convinces us of his candour, and his love of truth and virtue.

Man.

ART.

ART. VI. *Recreations in Mathematics and Natural Philosophy:* containing amusing Dissertations and Enquiries concerning a Variety of Subjects the most remarkable and proper to excite Curiosity and Attention to the whole Range of the Mathematical and Philosophical Sciences: the Whole treated in a pleasing and easy Manner, and adapted to the Comprehension of all who are the least initiated in those Sciences; viz. Arithmetic, Geometry, Trigonometry, Mechanics, Optics, Acoustics, Music, Astronomy, Geography, Chronology, Dialling, Navigation, Architecture, Pyrotechny, Pneumatics, Hydrostatics, Hydraulics, Magnetism, Electricity, Chemistry, Palingenesy, &c. First composed by M. Ozanam, of the Royal Academy of Sciences, &c. Lately recomposed, and greatly enlarged, in a new Edition, by the celebrated M. Montucla, and now translated into English, and improved with many Additions and Observations, by Charles Hutton, LL.D. and F.R.S., and Professor of Mathematics in the Royal Military Academy, Woolwich. In Four Volumes; with near One Hundred Quarto Plates. 8vo. 3l. 3s. Boards. Kearsley.

MATHEMATICAL truth, naked and unadorned, possesses charms in the eyes of only the select: to allure many votaries, it must be decked out with embellishments, must inflame curiosity by half veiling and half exposing its mysteries and secrets, and must rouse ambition and vanity by the promise of knowlege and power. For this end, few books are better calculated than the volumes before us: the ample title-page of which sufficiently announces their contents, and not unfairly indicates their merit. They teach much with little trouble, and little formality: they require no continued strain of attention and study; and they endeavour to arrange even the most simple truths under the most pleasing forms.

To those who are acquainted with Ozanam's original work, the present will appear more like a new production than a new edition of an old one;—so many purifications, excisions, and augmentations, have the "*Récréations mathématiques et physiques*" experienced. We cannot give a better account of these alterations, and of the contents of the reformed work in French, than by quoting some passages from Montucla's preface:

'The first volume comprehends arithmetic and geometry; those two branches of the mathematics, which Plato so justly called the two wings of the Mathematician. In the former, the nature of the different kinds of arithmetic is explained; a great many singular properties of numbers, with several of which Ozanam it is probable was not at all acquainted; also those of right-angled triangles in numbers, and of polygonal numbers; but confined to such as are most interesting and easiest to be understood. The principles of the doctrine of combinations are then given in a clear and comprehensive manner, with a great variety of curious problems relating to games

and chances, several of which are quite new. The next article comprehends the different kinds of progressions, with the solution of various problems, arising out of them: also several tricks and games, founded on arithmetical combinations, are proposed and explained; which are followed by a selection of curious problems very proper for exercising young mathematicians. This part then concludes with whatever is most curious in political arithmetic, in regard to population, and the duration of human life, &c.

'The second part of this volume is occupied by geometry. This part contains about seventy-five problems, which it is hoped will be found, in general, well chosen; and which we have endeavoured to render more interesting, both by the form of the enunciation, and by the elegance and simplicity of the solution. Among these, are some elegant and singular theorems, from which is deduced a generalization of certain celebrated properties, such as the 47th proposition of the first book of Euclid, which is demonstrated also by various transpositions of parts, exceedingly ingenious. We have likewise given some transmutations of rectilineal spaces into other forms; as, of the square into rectangles, merely by decomposition and the transposition of parts, which, though elementary and not difficult, are yet quite new. This part contains also a curious historical dissertation on the quadrature of the circle, with a great number of remarkable problems respecting the lunules of Hippocrates, and others formed in imitation of them. Lastly, this volume is terminated by a collection of very curious problems, of which only the enunciation is given, being here proposed by way of exercise to young arithmeticians and geometricians. In general, they are rather simple and elegant, than difficult. Some of them however are not unworthy the attention of the experienced geometrician or analyst.

'The second volume begins with mechanics. In this part the reader is presented with a great number of interesting problems, much better selected in general than those in the former editions. An examination of several attempts to discover the perpetual motion, and various curious facts relating to that subject, will also be found in it. The whole is terminated by a brief historical account of the most remarkable machines, both ancient and modern; among the latter of which are the celebrated clocks of Strasburgh and Lyons; the machines invented by Truchet, Camus and Vaucanson; the machine of Marly, and the steam engine. On all these objects several new and interesting observations are offered.

'The next part of the same volume contains Optics. This part we can assert has been much improved, as well in regard to arrangement, as to the accuracy and novelty of the matters. This subject is concluded with a short account of every thing new or worthy of being known in regard to microscopical observations.

'This volume then terminates with the subjects Acoustics and Music. The principles of the formation and propagation of sound, the phenomena depending on them, an explanation of ancient and modern music, several curious facts relating to the effects of both, with questions respecting the mechanism of harmony, the properties of different instruments, and certain musical paradoxes, are the principal

cipal articles w c h compose this part, and which terminate the second volume.

'The following, or third volume, comprehends Astronomy, and Geography as far as it relates to the former science; also Chronology, Gnomonics, Navigation, Architecture, and Pyrotechny, or the art of making artificial fire works. To enter into a minute detail of the corrections and considerable additions made to these different treatises of Ozanam's book, would be too tedious. In general, they have been abridged and simplified; and the errors he committed have been corrected; for it must be owned that Ozanam, having but very little studied astronomy, possessed scarcely any knowledge of the physico-astronomical truths that were demonstrated even in his own time: nothing therefore can be more superficial than what he says in regard to the system of the universe. A view of that system, and of the bodies which compose it, has been substituted in its stead; and which it is hoped will afford satisfaction to the reader, both on account of the explanation given of the different phenomena, and of the singular comparisons employed to convey an idea of its immensity.

'In regard to Chronology, we shall only remark, that this part, a few introductory observations excepted, is entirely the work of Ozanam, and required very few changes. The article on Gnomonics is almost all of it original, and contains several new problems, better chosen than those given in the work of that author. The succeeding part is also entirely new, and contains many curious problems concerning the art of navigating and manœuvring vessels. A pretty full account is here given of the celebrated problem respecting the longitude. The case is the same with the article Architecture, which has furnished matter for several curious questions, either in regard to building, or to measuring, or the art considered merely as an object of taste.

'The volume concludes with Pyrotechny. What Ozanam gave on this subject is abridged in some places, and improved in others.

'The fourth volume is entirely devoted to Physics or Natural Philosophy. The first division of this volume, which forms the eleventh of the work, is a kind of Philosophical Miscellany, in which are collected the most curious questions of every kind. It commences with a necessary introduction, which contains an accurate account of every thing known and best approved in regard to the properties of fire, of air, of water, and of earth. A view is then taken of the different branches of Natural Philosophy in general: experiments on air, hydraulic and hydrostatic recreations; the history of thermometers, barometers and hygrometers, with the method of constructing them; remarkable problems in physical astronomy solved according to their real principles; curious observations on the divisibility of matter, the tenuity of odours, and that of light, &c; questions respecting comets, an account and examination of some singular and ingenious opinions on that subject; explanation and history of intermittent springs, phenomena of ice, the method of producing it, the analysis of paper kites, &c., are the principal articles which compose this eleventh part: a proper idea of which can only be formed by consulting the table of contents.

'What regards experimental philosophy could not be terminated better than by a particular treatise on the magnet. Every thing new and most curious respecting the phenomena of this singular production of nature, its different properties, the advantages derived from it, the amusements and principal tricks performed by their combination, with artificial magnets, &c. form the subject of this treatise.

'Electricity holds too distinguished a rank among the phenomena of nature not to find a place in a work of this kind. This subject will be found treated at full length, if the number of facts and experiments made known be considered; and with great precision, if attention be paid to the manner in which they are explained. An interesting part of this short treatise is contained in what is said on the analogy between thunder and electricity. The different amusements performed by means of this singular property of bodies have not been neglected; and something is said also on the cures effected by electricity.

'Electricity, the source of so many curious phenomena, is followed by Chemistry. The principles of this science are first explained in a succinct manner, and an accurate idea is given of the different substances, the mutual play and action of which produce its principal phenomena. After this introduction, the simplest and most curious experiments in Chemistry are described and explained, according to the principles before laid down. Sympathetic inks, and the amusements which can be performed by their means, are not forgotten; nor are metallic vegetations. This part concludes with a dissertation on the philosopher's stone, on potable gold, and on palingenesy; also chemical problems, of which a curious, instructive and philosophical kind of history is given.

'This volume is terminated by two supplements; one of which treats on the different kinds of phosphorus, both natural and artificial; and the other on the pretended perpetual lamps. But we have not been so prolix as Ozanam, or rather the author of the pitiful compilation contained in the fourth volume of his work. We hope, or rather can with confidence assert, that we have related, in much less room, a great many more things, and in a much more correct manner, respecting the different kinds of phosphorus, than has been done by the author of that treatise, inserted in the edition of the Mathematical Recreations, published after Ozanam's death. In regard to the perpetual lamps, after giving an historical account of them, we shew in a very few pages, and according to the principles of sound philosophy, that they are to be considered as a chimera, only worthy of being placed in the same class as Palingenesy and the divining rod.

'We must not here omit to mention a peculiar advantage which mathematicians and philosophers will derive from this work: we allude to the various and extensive tables, which they have often occasion to make use of; and for want of which, calculators are often at no small loss. These are as follow:

'Vol. I. A table of the feet of different countries, as compared with the Parisian foot.

'A table of the ancient measures of capacity as compared with those of Paris.

'Vol. II.

'Vol. II. A table of the specific gravities of the most usual substances. In various respects it is more extensive than that of Muschenbroek, and certainly more correct.

'A table of the different weights, both ancient and modern, as well as foreign, compared with the French pound.

'Vol. III. A table of the longitudes and latitudes of the principal places of the earth, more extensive than any ever yet given.

'A table of the itinerary measures, both ancient and modern *.

'A table of the eclipses visible on the horizon of Paris, till the year 1800 †.

'Vol. IV. A table of the degrees of heat, or cold, at which different substances melt or congeal.

'A table of the different degrees of heat or cold observed in different places of the earth, or necessary for certain operations.

'A table of the dilatation of metals.

'A table of the heights of different places, and of several mountains above the level of the sea, both in the old continent, and in America.

'Such then is the plan of this new edition of the Mathematical Recreations; and we may venture to assert that, in its present state, it is not unworthy the attention of the best informed mathematicians and philosophers. Persons of every class, by perusing it, may find amusement and instruction; and the questions proposed or solved will afford them an agreeable opportunity of exercising their genius and talents in the various sciences.'

Prefixed to Vol. I. are historical accounts of Ozanam and Montucla. The latter was undoubtedly a man of talents, and of considerable acquirements: but, fairly estimating his labours, and chiefly his History of the Mathematics, we should hesitate to pronounce him, with his biographer, one of the most considerable mathematicians of the 18th century.

Though this edition is much more copious, accurate, and instructive than the original, yet it is less amusing, as it contains less '*Recreation*.' Some of the problems, methods, and receipts of M. Ozanam are very entertaining: they please from their absurdity; and to those who love to contemplate a strange mixture of science and superstition, of ingenuity and credulity, they are not altogether without instruction. Most of these are, however, expunged from the present edition; and we thought that the first problem, "*Une Abbesse aveugle visitant ses Réligieuses qui sont disperseés également dans huit Celhules*," &c. &c. had, for reasons of decorum, been omitted, till we found the blind abbess in the middle of the first volume. For

'* In this English edition, these tables have been entirely changed; the weights, measures, &c. being given as compared with a British standard. TRANS.'

'† In the translation, this table has been omitted and a new one of the eclipses visible at London, for many years to come, has been given in its stead. TRANS.'

other problems, however, we have sought in vain; for instance: 'to prepare an ointment that will cure a wound at a distance.' This ointment is almost as valuable as that which was designed to re-unite the cleft body of the hero of La Mancha; and the composition is as curious as the ointment itself is valuable. 'Take of the usnea or moss of the skull of a man *that was hanged*, two ounces; mummy, human blood, of each half an ounce; earth worms washed in water or wine, and dried, two ounces and a half; human fat, two ounces; the fat of a wild boar, and the fat of a bear, of each half an ounce; oil of linseed and oil of turpentine, of each two drachms,' &c. Then again, the methods of curing the cholick and tooth-ache are extremely ingenious and entertaining: 'Thomas Bartholin says, his uncle was cured of a violent cholick by applying a dog to his belly, which was thereupon seized with it; and that his maid-servant was cured of the tooth-ache by clapping the same dog to her cheek, and when the dog was gone from her, he howled and made such motions, as gave them to know he had got the maid's tooth-ache.'—M. Montucla, however, does not exclude the divining Rod, but relates a pleasant story or two concerning it.

For having chastened and purified the collection from those parts which might raise indecorous laughter, M. Montucla has made ample compensation, by the variety of amusing and useful information with which he has diversified and enriched his volumes; and they are well adapted to lie on the tables or chairs of our parlours, since they may be taken up for five minutes and again laid down, after we have learnt to construct a dial, or to make a rocket, or to compute with our fingers.

We have already said that the present work is well calculated to teach useful things in an agreeable manner. Science loses not always its dignity, by losing its formality; and Demonstration may gain possession of the understanding, although it does not make its regular and tactical approaches by lemma, proposition, and corollary. Yet this production is artful without the appearance of art: since, by holding out gratification to the characteristic propensities of the juvenile mind, it impels youth to the quest of knowlege, it gently induces the indolent to join in the pursuit, and, by addressing the uninformed in common language and familiar phrases, insinuates instruction. We do not think, indeed, as has been remarked that these *Recreations* will unbend the mind; unless they are supposed to unbend it on the same principle on which we unstring a bow, to preserve its elasticity and vigour *.

ART. R.W

* One or two small criticisms may be conveyed in a note. P. 308, vol. 1. we meet an odd word '*squarrable*,' and again, p. 439, vol. 4.

In

ART. VII. *Six Picturesque Views in North Wales*, engraved in Aquatinta by Alken, from Drawings made on the Spot: with poetical Reflections on leaving the Country. By the Rev. Brian Broughton, M. A. Fellow of New College, Oxford. 4to. pp. 32. 12s. sewed. Mawman.

ON contemplative minds, sublime and beautiful scenery has always been known to make the most powerful impressions; and Admiration may as justly be allowed to inspire poetry, as Indignation. Who can ramble among picturesque and romantic objects, without feeling a mixed sensation of awe and pleasure? and who that has been in the habit of recurring to his pen, in order to embody and record his intellectual operations, can restrain himself from discharging his full soul either in verse or prose? The pen, it must be admitted, is inadequate to display pictures of nature with so much accuracy to the imagination, as the pencil can exhibit them to the eye: but the former has nevertheless this prominent advantage over the latter, that it can give a tongue to the silent wilderness, make the noisy cataract eloquent to the mind, and enlarge the pleasures of contemplation by regular trains of reflection.

In the small publication before us, Nature is both delineated and described; and whether we look to the sketches of the bold and diversified scenery in Wales, or to the poetical reflections which they excited in the mind of the author, we cannot withhold our acknowlegements of his talents. The engravings in acquatinta by Alken, from Mr. Broughton's own drawings, are beautiful: but in the pleasure which they have afforded us, we cannot make all our readers participate;—if, however, we cannot copy engravings, we can quote poetry, and Mr. Broughton's verse will in some measure compensate for the omission.

The first plate represents the Fall of the River Machno in Carnarvonshire; and the scenery in its vicinity is singularly romantic, particularly at its junction with the river Conway. The author describes himself as leaving the Fall of the Machno in a summer evening on his return to England; and he expresses a hope that his reflections will 'convey the regret of a contemplative mind, on the loss of the happiness which it had

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In fusing iron by sulphur, we read 'this process is employed for making shot used in *hunting*:' we have not Montucla by us, but we strongly suspect that the original word in the French is *chasse*, which is used to denote generally quest or pursuit of game, and in the present instance would mean *shooting*. The account of Dials is much too long.

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some time enjoyed in an excursion amid the sublime and beautiful prospects of the northern part of the Principality.'

Mr. B. thus addresses himself to Nature in general:

'Majestic Nature! who here feels his mind
Cold at thy beauties? Who but rather glows
With love of Liberty, wild mountain nymph?
Whose spirit fir'd her hardy votaries
To save their native hills; that even now,
High o'er the clouds aspiring, ancient days
Recall; and by their sullen aspects cold,
Still awe the Saxon bred in humbler climes.'

He proceeds afterward to an enumeration of those sublime objects which excited his intellectual pleasures:

——————'Ye cloud-capt hills
By your immensity that raise our souls
To the great Architect, whose word hath form'd
This universal frame, the blue serene
Studded with stars, yon radiant orb of day,
Night's paler planet, and their wondrous course,
Unerring through the trackless void of space,
Changing the mind contemplative from doubt
To silent adoration and mute awe!
Ye, like those glorious works, should never know
The stain of human frailty, but were meant
To raise the heart by heav'nly pensive thoughts,
Spurning life's low delights: so always strike,
By vast dimensions and by tow'ring height,
My mind! ye solemn mountains! emblems meet
Of your first cause, divine Infinitude,
Nearer by you to mortal sight convey'd.
Oh, truly wise! whether his eye be cast
On such bleak objects, or the polar ice
Wide rent, and rushing down with horrid crash
On the far trembling deep, where the dull blood
Scarce flows, and sickly vegetation dies;
Oh, truly wise is he, who sees, in all,
Present a God benevolent; no less
Than where the sun, more vertical, pours down
His genial beams, and swains the harvest mow
Redundant.'

With reluctant steps, he quits this scene of wonders; and his unwillingness is forcibly expressed in a lingering farewell, which dwells on each of those subjects which are about to retire from his view:

——————'Farewell, blest haunt of Peace!
Beauteous as that fam'd vale of Thessaly,
Through which Peneus murmur'd; nor less fit
For meditations pure, where wearied Age,

Beneath

Beneath the wooded rock might love to muse
Unseen, and resting on his walk, to catch
The torrent's echo, best by moonlight heard,
Administ'ring sweet intervals of peace
To troubled thoughts. Farewel the pleasing dread
Mid Caërnarvon's inmost mountains felt,
Regions of awful silence! undisturb'd
Save by the eagle's screams, or thundr'ing fall
Of loosen'd fragments tumbling from the brow
Of Glyder; on whose crest of cheerless crags
The brooding tempest musters all his stores
To desolate the valley; whilst no ray
Brightens the clouds, or penetrates their gloom,
Making day dubious. In such hours of fear,
What awful pleasure 'tis to meditate,
As on the world in wild confusion mixt,
Ere Order still'd the jarring elements,
And soften'd them to beauty! What delight,
Suiting the gloomy habit of the thoughts,
To image Chaos, anarch old, enthron'd
On Snowdon's peak, reigning with loud misrule,
Over his bleak domain of formless rocks!
But not the turbulence of heav'n alone
Delights, or horrors, to these dreary scenes
Congenial: milder beauties they can boast,
If pure the sky and lenient is the air.
Sweet is the rise of dawn, chasing the mists
Of night, whose vapours, lightly floating, hide
Huge Penmaenmaur; and sweet the evening sun,
Pouring his radiance on th' unclouded top
Of Cader, king of mountains! whence the eye,
Wide straining, scarce discerns the tract below
Of dim-seen vales, by many a shining rill
Indented, and the azure sea outstretch'd
To blue Ierne, fading into air.
Ah transient visions, fleeting as the joys
Of life! how many a dreary waste I pass'd,
Amply rewarded for my toilsome march,
When ye have cheer'd me! rare as are the drops
Of pleasure thrown within the bitter cup
Of worldly sorrow, to beguile our path
Through the sad vale of woe. Sweet scenes, farewel!
Whether on Bala's Meer, where aged yews
Dip their dark branches in his pebbly brink
Pellucid, or near Aran's shaggy tops,
Shading the sacred source of Deva's stream.
Farewel! thou wooded vale, that hear'st her roar
Loud o'er the stony bed: thy fam'd retreat,
Thine, last of Cambrian patriots, wild Glendower!
Thence, farther onward, flung from rock to rock,
Pont y Glyn Dyffis, 'neath whose lofty arch

The loud wave rages, whitening with his foam
Tall oaks of vivid green, or paler ash,
The craggy banks concealing. All, farewel!
From you departing, can I love the hum
Of busy cities, where man's face divine
Smiles to deceive, or threatens to destroy?
Can I forsake, without a heart-felt sigh,
The mountain nymph Simplicity, nor mourn
That in secluded glens alone she dwells,
Scar'd by a world of guile? for here, retired,
She guides the artless peasant's equal course
Of inoffensive life; and, ev'n in death,
Her influence lingers o'er his grassy tomb.'

In these romantic regions, which present so many objects to inspire devotion, it is a kind of bathos to represent the 'sabbath bell from the low-roofed church' as seeming to say

'The swains were grateful to a bounteous God
E'en for their scanty crops.'

Indeed, the people are represented as a happy race; and, as Goldsmith says of the Swiss,

"That the loud torrent and the whirlwind's roar
But bind him to his native mountains more,"

so Mr. B. exhorts the Welsh

'To love their mountains and enjoy their storms.'

Several of the author's expressions are borrowed from our eminent poets, but he has not marked them with quotation commas.

Mr. B. has taken for his motto a not inapposite passage from Gray:

"*Præsentiorem conspicimus Deum*
Per invias rupes, fera per juga,
Clivosque præruptos, sonantes
Inter aquas, nemorumque noctem."

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Art. VIII. *Le Forester*, a Novel. By the Author of Arthur Fitz-Albini *. 3 Vols. 12mo. 10s. 6d. Boards. White.

From the common practice of modern novelists, a reader might imagine that obscurity was the aim of this species of composition. We have heard, in an old farce, of making an illumination *to keep the people in the dark*; and we now frequently meet with narratives, in which the author endeavours to keep the reader ignorant of the principal incidents, till the conclusion of the work. This, it may be said, is agreeable to

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* See Rev. vol. xxvii. N. S. p. 318.

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the Horatian precept, *in medias prorumpere res:* but it has been carried to great excess. The novels of Retife de Breton, particularly, abound with this sort of extravagance; and we should not wonder to see a bold writer commence with the execution of his hero, and employ some volumes in a retrospect of his "birth, parentage, and education."

The author of the tale before us cannot be charged with this species of impropriety. His incidents are clearly deduced, and the distress is always intelligible. The language, though not uniformly correct, is above mediocrity; and the writer has shewn an acquaintance with English history beyond the reach of common novellists. We insert a passage, as a slight specimen of the work:

'Lord Forester, pressed with increasing difficulties by the agents of his unfortunate and ill used nephew Godfrey, had for some time begun to feel his spirits and courage sink. As his prospects grew more gloomy, his conscience smote him. But how could he resolve to make restitution of his usurped rank and property? Little was he fitted for the privations of adversity: all his enjoyments were worldly; and in the splendour of titles, in the luxury of wealth alone could he overpower the compunctions of a guilty mind! Too subtle, to be ignorant that that which he ought to resign, was his only protection from scorn and infamy, how wretched were his present feelings!

'Sorrowful and almost desponding, he went down to the old family seat at Hedindon. It stood on a rough knowl, abruptly overhanging on one side a precipitous stream, which issued from the distant wood-crowned mountains that bounded the park; a rude, neglected, but magnificent pile of building, the mixed work of several centuries; with windows, gateways, towers, and battlements projecting in an hundred various shapes delightful to the picturesque eye, and feeding the fancy with romantic ideas. The park itself was of a congenial character; extensive, broken, exuberant in ancient trees, and as if it had been for ages untouched by the hand of art or cultivation. Wild herds grazed at a distance with fierce or fearful looks; or started from the covering of the spreading brake, or from the shade of the old twisted thorn, and scudded before the wind. Here and there a keeper's lodge or labourer's cottage was seen peeping out of a dingle, whose solitary inhabitants appeared almost as unacquainted with the haunts of men, as the brute tribes that fed around them. Lofty woods rose up to the horizon on the opposite bank of the river, through which the ancient avenues that had been formerly cut and kept with such care, were now half grown up, and sometimes rendered impassable with neglect.

'The inside of the house was not less magnificent, nor less rude and neglected than the outside. A massive gate of entrance; gloomy courts; an immense hall with a roof of carved oak, and high windows darkened with painted glass; numerous apartments of every size and shape; a labyrinth of passages; long endless galleries hung thick with grim-visaged paintings; and a melancholy chapel, in which superstition

tion might indulge itself to madness! In every room the portrait of warrior or statesman decorated the walls, and frowned in vain upon his degenerate successor.

'To such a scene did Lord Forester retire. But not alone: solitude was too dreary for him. He brought with him his companions, both male and female; the associates of his profligacy; the fomenters of his dissolute orgies. Music, during his abode here, made the roof of the old hall ring with its echoes; and the noisy merriment of wine banished the awful silence that generally prevailed here. But all could not drown the uneasiness that had now taken possession of his mind. He could not bear to be left a moment alone; in some of the rooms through which he was often necessitated to pass, no efforts could conceal his tremblings, and the pallidness of his countenance; he dreaded the return of night, and often waked from his sleep with the most horrible shrieks at some image which appeared to haunt him. These perturbations, the woman with whom he cohabited, and who had obtained a great, and indeed unhappy influence over him, could yet by no means appease. She was a woman of too much intrigue and sagacity not to feel alarmed at this state of her protector's mind, which she termed a contemptible weakness, and endeavoured by raillery, remonstrance, and argument to dissipate.'

This species of half-poetical prose seems now, by a sort of prescription, to have become the standard-language of novels. If it has more flowers than fruit, we must acknowlege that there are fewer weeds than usual in this production.

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ART. IX. *The Voyage Home from the Cape of Good Hope,* with other Poems, relating to the Cape, and Notes. By H. W. Tytler, M.D. 4to. pp. 73. 5s. Hatchard.

EVERY circumstance worthy of remark, that occurred in a voyage from the Cape of Good Hope to Portsmouth, is here narrated in easy, but not very elegant nor correct verse. The albatross pursuing the albacore, and the albacore chasing the flying fish, are made the subject of two stanzas, and exhibited as 'emblems of the human race:' but birds preying on fishes, and one kind of fish living on another kind, cannot be adduced as very exact symbols of man's hostility to man.—The luminous appearance of the ocean at night, the view of the ocean at sun-rise—the spouting of the Whale—St. Helena—turtles and noddies and boobies on Ascension isle—the Nautilus—a calm—catching of sharks—Ceremonies on crossing the Line—western breeze—the sad fate of the Captain—Scilly Isles—Portland race—the Isle of Wight and Portsmouth—form the main incidents. In the course of this poetical narrative, Dr. Tytler does not forget his friends, at the head of which

list stands Mr. Penn, of Stoke Park, on whom is bestowed the warmest tribute of affectionate commendation. We shall quote, as a specimen of this marine ballad, the stanzas descriptive of the amusement of the sailors on crossing the Line.

'At length beneath the Line we come,
And there, becalm'd so far from home,
Fate seems approaching near.
Then the fell shark around us glides,
And drives, in heaps, the burning tides,
As waiting for us there.

'The sailors drop the hook, the chain;
The monster swallows both; they train
The rope around his jaws.
Then each, exerting his whole strength,
The struggling pain-worn fish, at length,
Into the vessel draws.

'The deck he lashes with his tail,
Till his strong nerves entirely fail;
Then, panting, gasps for breath;
The gladsome sailors, at a blow,
Divide the tail of their fall'n foe;
He sinks in instant death.

'Alas! how many sharks, at land,
Devouring jaws so wide expand,
And merit equal fate;
But, as they come in diff'rent shape,
The doom deserv'd will oft escape,
In the best-govern'd state.'

It might be in vain to make remarks on tame expressions, incorrect language, and bad rhymes; since Dr. T., happily returned to his native country, probably *cares not a fig* for the critics and their strictures. For his own sake, however, we wish that he had been more attentive to his poetical reputation: but, as he seems to be indifferent to it himself, we shall not attempt to apply the hand of correction; leaving his own prose to apologize for his own verse, and to express his feelings as an author:

'Thus, my good Readers, after you have so kindly accompanied me in my Voyage, short in description, but long in reality; and, after having brought *your* worthy selves, upon paper, and *my*self, in fact, from the Cape, to my dearly beloved, and unparalleled native country of Great Britain—If I have, in any wise, been to you an instructive, or entertaining companion, I shall thank my own good fortune. If, on the contrary, any of you should hoot, and abuse my little work; and write, or say to your acquaintances, that it is a mere rhapsody of nonsense, and too expensive at even a single perusal, I do most heartily forgive you; and shall attribute your unfavourable opinion,

opinion, not to any sort of emulation, envy, want of taste, of reading, or learning in yourselves; but entirely to that incorrigible, and unpardonable fault of all bad poets; namely, want of genius in the author.—And now, having treated you with an entertainment, such as it is, I bid you, for the present, farewell: Hoping you will allow me to conclude, in the following words of Horace; at once, so descriptive of my various infirmities, occasioned by fatigues undergone, in the service of my king, and country, both by sea, and land; and that, not in destroying, but in preserving the lives of my fellow-creatures; and so expressive of my ardent wishes, to pass the remainder of my days, in the renowned capital of old England, or its delightful vicinity; or, at any rate, in my beloved country of Great-Britain:

'Tibur, Argæo positum colono,
Sit meæ sedes utinàm senectæ;
Sit modus lasso maris, et viarum,
Militiæque.

'Unde, si Parcæ prohibent iniquæ;
Dulce, pellitis ovibus, Galesi
Flumen, et regnata, petam, Laconi
Rura Phalanto.'

Being arrived not only in the Land of Good Hope but of good enjoyment, perhaps Dr. Tytler may find leisure to improve his poetical taste; in which case, he will perceive the defects of this first-fruit of his Muse.

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ART. X. *An English Harmony of the Four Evangelists*, generally disposed after the Manner of the Greek of William Newcome, Archbishop of Armagh. 8vo. pp. 490. 7s. 6d. W. Phillips.

THE editor of this volume, after some remarks on the utility of harmonies, proceeds to observe that 'the most serious objection to this mode of distributing the gospel history is that, by contrasting the minute particulars of a general relation of circumstances, a partial disagreement or seeming inconsistency is in various instances observed.' He then assures us that these difficulties are generally explained and obviated by the notes at the end of this work; though he allows that some may have escaped his notice, and that others have been left in the state in which they were found, 'from a fear of attempting to illustrate by conjecture, the records of the most interesting and important work ever delivered to mankind.' He thinks that many sufficient reasons might be advanced to explain why these occur: but he regarded it as impossible to enter into an investigation comprehending so great an extent of inquiry, within the limits prescribed for his preface; and therefore he contents himself with quoting the judgment of the

the learned prelate, whose plan he professes to follow.—"The result of my thoughts and enquiries is, that every genuine proposition in Scripture, whether doctrinal or historical, contains a truth when it is rightly understood; that the evangelists conceived alike of the facts related by them, but sometimes place them in different lights, and make a selection from different circumstances accompanying them, and that their seeming variations would instantly vanish were the history known to us in its precise order and in all its circumstances."

We do not fully concur in this writer's opinion, when he considers it as a principal objection to harmonies that they discover the disagreement or seeming contrarieties of the writers to whom they relate; since from an observation of this kind an attempt to *harmonize* originated; and the design of this labour is to reconcile the apparent inconsistencies, and to lessen or remove difficulties of such a nature which have already occurred. Yet we perfectly agree with him that 'a testimony to the genuineness of gospel-history arises from incongruities which are observed, namely, that the Evangelists did not write in concert;' and we also greatly approve the remark which he introduces from (if we may now term him so) a *late* author:—"Truth, like honesty, often neglects appearances: hypocrisy and imposture are always guarded: and, as from these seeming discordancies in their accounts, we may conclude they did not write in concert; so, from their agreeing in the principal and most material facts, we may infer that they wrote after the truth."

With respect to the duration of our Lord's ministry, the editor implicitly follows the opinion adopted by Archbishop Newcome, that it extended to three years or longer; and he also preserves the archbishop's division of time. Some alterations have been made, we are told, in the disposition of the text; 'which, it is hoped, are generally to advantage, yet so inconsiderable, that to enumerate them has been thought unnecessary.'

About thirty-six pages of notes are added to the whole, as they are furnished by commentators, or gathered from collections and abridgments frequently presented to the public: many or most of them are pertinent and useful. We shall satisfy ourselves in offering the last of them to the notice of our readers; not that it is new, but it may yet be acceptable.

' John xxi. 25. *And there are also many other things which Jesus did, the which, if they should be written every one, I suppose, that even the world itself could not contain the books that should be written.* The construction of this verse, in our present translation, is fully justified in adducing from the Old Testament expressions of equal latitude.

See Exodus, iii. 8. Judges, vii. 12. 1 Kings, x. 27, &c. and which are not unusual in the magnificent luxuriance of an oriental style, though rarely occurring in the simple artless narrations of the apostles. This text may, nevertheless, be considered in a sense somewhat different. The same evangelist (John) frequently uses the word *world* in a general sense, to denote its inhabitants, ch. viii. 26. and in other places, as ch. xv. 18. expressive of wicked and unbelieving men. The Greek word χωρεω, here translated, contain, is not only used in that sense, but when applied to the mind, denotes the reception and understanding of any thing, and in Matt. xix. 11, 12. and Philemon 15, is rendered by this construction. By adopting these observations, the text reads to this purport, "I am persuaded the world itself would not receive the books that should be written;" (Doddridge's Translation.)—Whitby, Chandler, Harwood, with many others, have supported this construction, under the idea of greater propriety of application. In addition to whose opinion, it may be observed, that in this day, under the more extended diffusion of evangelical truth, the same disposition of undervaluing, and in no small degree, rejecting these sacred records, seems lamentably prevalent, and bears strong testimony to the justness of John's assertion.'

Perhaps, however, it may be sufficient to regard the expression as a very strong hyperbole, which the writer employs concerning facts that he knew to be so amazing, so prodigious, and so numerous; and we find that the Jewish phraseology is not entirely destitute of modes of speech which have somewhat of a similar appearance.

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ART. XI. *Memoirs of the Life of the Rt. Hon. Sir John Eardley Wilmot,* Knight, late Lord Chief Justice of the Court of Common Pleas, and one of his Majesty's most honourable Privy Council, with some original Letters, and 2 Portraits. 4to. pp. 80. 9s. Boards. Cadell and Davies.

ART. XII. *Notes of Opinions and Judgements delivered in different Courts.* By the Right Hon. Sir John Eardley Wilmot, Knt. &c. 4to. pp. 400. 1l. 1s. Boards. Cadell and Davies. *

IT has often been a subject of regret with us that the lives of men, who have distinguished themselves in the profession of the Law, have not been more frequently presented to the public. The names of *Comyns, Gilbert, Sir Michael Foster,* and of many others who have conferred essential obligations on the world by their valuable productions, will be in vain sought in any of the bibliographical collections which have come under our notice; while, in every other department, characters are recorded which have no claim to such a distinction, and which would be ranked by a considerate mind among "the tiny twinkling lustres of the land." Such being our sen-

* These works are published separately, and also in one volume.

timents,

timents, we view the present attempt with peculiar satisfaction; since we think that the high rank which Sir Eardley Wilmot justly attained, and the intrinsic merit displayed in his judgements and opinions, must unavoidably create a laudable curiosity in regard to him, which ought to be gratified.

The subject of the present memoir was born at Derby in the year 1709, and was the second son of Robert Wilmot of Osmaston in that county. After having acquired the rudiments of learning in the free school in the town of Derby, under the Reverend Mr. Blackwell,

'He was placed with the Rev. Mr. Hunter at Litchfield, where he was contemporary with Johnson and Garrick. It is remarkable that several eminent men have been brought up at this school; beside Addison and Wollaston, Johnson and Garrick, bishop Newton (who was himself of that seminary) remarks, that there were at one period five judges upon the bench, who had been educated at Litchfield school, viz. lord chief justice Willes, lord chief baron Parker, Mr. justice Noel, sir Robert Lloyd, baron of the exchequer, and Mr. justice, afterwards lord chief justice, Wilmot.'

From Litchfield, he removed to Westminster school, and thence to Trinity-Hall, Cambridge; where he continued to reside till the year 1728. At this time he contracted a passion for study and retirement, which never quitted him at any subsequent period of his life; and he was often heard to say that the height of his ambition was to become a Fellow of Trinity Hall, and to pass his life in that learned Society. Humility, that most becoming and the rarest of all Christian virtues, on which those most frequently descant who are the least acquainted with its influence, was as remarkable a feature in the character of Sir Eardley as his love of privacy and retirement. He was more unremitting in his study of the law than he was eager in his pursuit after its emoluments; and his practice was chiefly confined to his native county, to which he retired about the year 1754, but from which he was soon recalled by being appointed successor to Sir Martin Wright as a judge of the court of King's Bench. It was with considerable difficulty that he was induced to accept an appointment, so inconsistent with his favourite wish of living in a private manner in the country: but his increasing family, he having married in 1743, probably overcame his objection.

Lord Hardwicke, in 1756, resigned the great seal, and Sir Eardley was chosen the junior commissioner. In this situation, and again on a subsequent occasion, he gave an example of self-denial and forbearance which will scarcely be credited by those who consider the honours and advantages of life as the only objects worthy of their attention and pursuit:—*he refused*

to be Chancellor – A passage in a letter to his brother, on this subject, is plainly descriptive of the state of his feelings:

'The acting junior in the Commission is a spectre I started at, but the sustaining the Office alone, I must and will refuse at all events. I will not give up the peace of my mind to any earthly consideration whatever. * * Bread and water are nectar and ambrosia, when contrasted with the Supremacy of a Court of Justice. * * *

'Yours, &c.

'E. WILMOT.'

A remarkable event happened about this time, which we shall relate in the words of the biographer:

'In March 1757, sir Eardley had a most providential escape from being destroyed at Worcester (while sitting in court, and just beginning to sum up the evidence) by the fall of a stack of chimnies through the roof into court. His first clerk, Mr. John Lawes, was killed at his feet; some other persons also were killed, and several very dangerously hurt. Most of the counsel were gone, and those who remained, got under the great table round which they had been sitting. Among the counsel present were Mr. Aston, Mr. Nares, Mr. Ashhurst, Mr. Skinner, and Mr. Griffith Price, all of whom, it is remarkable, except Mr. Price (who afterwards had a silk gown, and was eminent as a chancery counsel) ascended the bench. The safety of the judge was perhaps owing to his presence of mind and resignation, in sitting still till the confusion was over. This circumstance has been often told to the writer of these Memoirs, by a gentleman who was an eye-witness of the scene, and could not help observing and admiring his composure on this alarming occasion. His own description and sentiments of it, may be seen in the following extract of a letter written to his wife immediately after.

"Worcester, 15 March, 1757,
Four in the afternoon.

"I send this by express, on purpose to prevent your being frightened in consequence of a most terrible accident at this place. Between two and three, as we were trying causes, a stack of chimnies blew upon the top of that part of the hall where I was sitting, and beat the roof down upon us; but as I sat up close to the wall, I have escaped without the least hurt. When I saw it begin to yield and open, I despaired of my own life, and the lives of all within the compass of the roof. Mr. John Lawes is killed, and the attorney in the cause which was trying is killed, and I am afraid some others: there were many wounded and bruised. It was the most frightful scene I ever beheld. I was just beginning to sum up the evidence, in the cause which was trying, to the jury, and intending to go immediately after I had finished: most of the counsel were gone, and they who remained in court are very little hurt, though they seem to have been in the place of greatest danger. If I am thus miraculously preserved for any good purpose, I rejoice at the event, and both you and the little ones will have reason to join with me in returning God thanks for this signal deliverance; but if I have escaped, to lose either my honour or my virtue, I shall think, and you

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ought all to concur with me in thinking, that the escape is my greatest misfortune.

" I desire you will communicate this to my friends, lest the news of such a tragedy, which fame always magnifies, should affect them with fears for me.

" Two of the Jurymen, who were trying the cause, are killed; and they are carrying dead and wounded bodies out of the ruins still. I will write to you again, &c. &c."

" JOHN EARDLEY WILMOT."

In the year 1766, he received the following letter from Lord Camden:

" I have the King's Orders to acquaint you with his intention of removing you to the Chief Justiceship of the Common Pleas, if it be agreeable to you. As Mr. Morton is not yet determined to yield up to you the Chief Justiceship of Chester, I would advise you to repose yourself in the common Pleas 'till that desired event happens: I assure you it is a place of perfect tranquillity. I do most sincerely congratulate you on this nomination. I have been under a treaty with * * * * * * ever since I came to Town, the particulars of which you shall know when you come: It is now suspended till you arrive —I have withstood his bribe, being determined never to defraud my successor upon my death bed: his necessities are extreme as well as my punctilio, and I doubt they can never meet: however it is now in your hands rather than in mine; for I do not consider myself any longer in Conscience, though I am in Law, Chief Justice of the Common Pleas." " I am with great truth, &c.

" CAMDEN."

' Sir Eardley was at this time on the Western Circuit with sir Joseph Yates, to whom he communicated the purport of the Letter he had received from lord Camden, at the same time expressing his intention to decline the unsolicited honour that was offered him, chiefly on account of his health, and the desire he had long felt of retiring from public business: sir Joseph was much surprised and affected with this declaration; and after endeavouring to persuade him to a different conduct, retired to rest, without making any impression on sir Eardley, who read to him the answer he had written to the above purport, and which he intended to send the next morning. Sir Joseph's friendly bosom, however, could take no rest when the interests of his friend and his family were, as he thought, so deeply concerned. He rose very early in the morning, and went to his friend's chamber with another Letter in his hand, which he at last prevailed upon sir Eardley to copy with very little alteration. He accordingly sent the following answer, stating his increasing infirmities, but submitting, with respect and gratitude, to his Majesty's pleasure.

' * * * " Bristol, 9th August 1766.

" Your Lordship may imagine the pride I must feel from so eminent a mark of the Royal favour; but before these gracious intentions are carried into execution, I think it my duty to lay before the King the true state of my health, that his Majesty may judge whe-

ther a mind, so allied, is fit for his service in so important an office. I have long apprehended the approach of something paralytic; but doctor Huxham of Plymouth, whom I have lately consulted, conjectures that my disorder is rather stone in the kidneys. What my real case may be is at present uncertain; but I should become very unhappy indeed, if after so distinguished an instance of his Majesty's favour, my infirmities should render me unequal to the task, and make me an occasion of repentance to the King for the only error in the Appointments he has made.

"Your Lordship's conduct with respect to Mr. * * * is extremely delicate and honourable, and I shall concur in any measure which your lordship approves, that may best accommodate the necessities of his family, without expecting or wishing for the least advantage from it.

"Lord Northington's Resignation gives me the pleasure of congratulating with the public on your lordship's promotion, which redounds so much to the honour of the crown, and affords such universal satisfaction, &c. &c. "E. WILMOT."

'The Office which sir Eardley was going to decline, though of greater emolument and of higher rank in the profession, was less laborious than that he would have retained; but, without the friendly interposition abovementioned, the very circumstance of its high rank was a sufficient reason with him to decline it, as it would naturally call him forth more into public view, which was what he wished most to avoid.

'In the evening of the day sir Eardley kissed hands on being appointed chief justice, one of his sons, a youth of 17, attended him to his bed-side. "Now," says he, "my son, I will tell you a secret worth your knowing and remembering; the elevation I have met with in life, particularly this last instance of it, has not been owing to any superior merit or abilities, but to my humility, to my not having set up myself above others, and to an uniform endeavour to pass through life, void of offence towards God and man."

In the beginning of 1771, Sir Eardley resigned the chief justiceship of the common pleas, and with it the main part of his connection with public life.—Various notes to and from eminent men occasionally enrich this narrative; the remainder of which is occupied by letters written by this exemplary man to the members of his own family, which represent him in a most amiable point of view. Much good sense as well as a manly love of independence appears in the ensuing:

'To one of his Sons. "21st April 1766.

"I have received yours, and the Term being begun, I have not had time to compare the oration * with the original, but stole an hour

'* Pro Archia Poeta.—In another letter about this time, he says, "you could not have chosen an oration more emphatically descriptive of my sentiments upon the advantage as well as ornament, which every species of literature imparts to a Lawyer; but even independently

hour yesterday for the first sheet, which I return herewith. I assure you, I found it much better than I expected, and you cannot pursue an exercise which will be of greater service to you; for beside improving yourself in the knowledge of Latin, it will facilitate the great and arduous work you have undertaken, the speaking "apte, ornate, et disposite," in your own language—it will give you a great stock of words, and insensibly impregnate your mind with very beautiful ideas, and a happy manner of expressing them: and I wish you to attain such a knowledge of the Greek, as may enable you to read Demosthenes, because his concise and nervous manner of speaking strikes an audience more forcibly than Tully's, and is more adapted to the taste of the present age. They are both excellent in their several ways: I forget who, but I think it is Longinus, who says, "Tully strikes with his hand open, and Demosthenes with his hand closed;" and that the one "blazes like a fire, but the other throws thunder-bolts;" and till you have advanced a little further in Greek, you cannot do better than take another of Tully's orations, and amuse yourself now and then with a play of Terence, where you will find more good sense than in all the plays that have been written in this country. I have a great inclination to read Livy over again myself, and therefore reserve that book for the vacation, and we will take an hour every day together, in walking over that fine embroidered carpet of Roman history. There is a strain of honour and greatness in the Greek and Roman writers, which, like music, speaks to every sublime and virtuous principle of the mind.

"Logic is certainly dry and unentertaining, but stretch all the nerves and sinews of your mind to attain it; for it is of infinite use in setting a keen edge upon the understanding; and besides, it gives an eagle eye in detecting false reasoning and sophistry. I never knew an able Logician, who did not acknowledge and feel the utility of it in forensic practice: and if you wish to figure in a legal profession, you must travel through many dry, unpleasing countries, where nothing can support you in the journey but catching a glimpse, now and then, of the terrestrial paradise which is at the end of it; by which terrestrial paradise, I mean a state of independence, and a capacity of living as you like to do, without deviating from the paths of honour and virtue, or courting either fools or knaves for a livelihood: and I hope it will be written upon the tablets of your heart, in characters not to be effaced by ambition, avarice, or pleasure, that the only sure and certain happiness to be found on this side of the grave, is a consciousness of your own rectitude. All peace and homefelt joy is the gift of virtue, and there is no applause in this world worth having, unless it is crowned with your own.—A ship is just come from the East Indies, and we expect every hour to hear of your brother; for whose health and prosperity unite your prayers with those of your most affectionate father."

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ently of all profit and praise (which was the immortality of the heathens) it was, in Plato's opinion, the only physic for the soul; and Pliny calls it, "unicum doloris levamentum."

As every thing which proceeded from the pen of that illustrious scholar Sir W. Jones must be interesting to our readers, we shall make no apology for presenting them with a letter written by him:

" * * * *, " University College, Oxford, 3d January 1771.

" It makes me very happy to hear, that my Lord Chief Justice retires from a motive that does him the highest honour. He will now enjoy the greatest happiness of human life, ease with dignity, after having passed through the most honourable labours without danger. I should think myself highly blessed, if I could pursue a similar course in my small sphere, and after having raised a competency at the Bar, could retire to the bowers of learning and the arts.

" I have just begun to contemplate the stately edifice of the Laws of England,

" The gathered wisdom of a thousand years,"

if you will allow me to parody a line of Pope. I do not see why the study of the Law is called dry and unpleasant, and I very much suspect that it seems so to those only who would think any study unpleasant, which required a great application of the mind and exertion of the memory. I have read most attentively the two first volumes of Blackstone's Commentaries, and the two others will require much less attention. I am much pleased with the care he takes to quote his authorities in the margin, which not only give a sanction to what he asserts, but point out the sources to which the student may apply for more diffusive knowledge. I have opened two common-place books, one of law, and the other of oratory; which is surely too much neglected by our modern speakers. I do not mean the popular eloquence which cannot be tolerated at the bar, but that correctness of style and elegance of method, which at once pleases and persuades the hearer. But I must lay aside my studies for about six weeks, while I am printing my grammar, from which a great deal is expected, and which I must endeavour to make as perfect as a human work can be. When that is finished, I shall attend the court of King's Bench very constantly, and shall either take a lodging in Westminster, or accept the invitation of a friend in Duke-street, who has made me an obliging offer of apartments. He has two nephews at Westminster-school, and by helping them now and then in their exercises, I shall find an agreeable relaxation from severe studies.

" On one of the Indian pictures that I saw at your house, there was a beautiful copy of Persian verses, which I will beg leave to transcribe, and should be glad to print it with a translation in the appendix of my grammar. I have not yet had my Persian proposals engraved, but when you write to your brother, you would much oblige me, if you would desire him to send me a little Persian manuscript, if he can procure it without much trouble. It is a small poem which I wish to print. I have inclosed its full title in Persian and English. * * * * " W. Jones."

We

We shall close our extracts from this interesting publication, with the insertion of a few lines addressed to another of Sir Eardley's sons:

"I am sorry for your own sake to hear you find a want of that moderation and constancy of mind, which alone enable a man to go through life with credit and comfort.

"I am very sensible that parts and spirits and natural abilities, and that elevation of soul, which unites humility and supereminent greatness together, are in the power of no man. They are "particula divinæ auræ," perhaps infused by God, when he first animates the clay; and their effulgent brightness is visible to every discerning eye, whether it irradiate a prince or a beggar: but moderation is a virtue in every body's reach, and a very loose philosophical regimen is sure of bringing a cure along with it. I wish you would more particularly disclose in what instance you feel the want of it, and I will assume the office of a physician for the soul, and prescribe some of that medicine which I took from Plato when I was at the University.

"Constancy, in my dictionary, is steadiness and perseverance in a resolution once rightly taken. What can be the difficulty of whipping all seducing, straggling thoughts out of the mind, intruding upon a man's own happiness? For if the resolution be rightly taken, your own felicity is the object of it; if it be not rightly taken, the sooner it is broken, the better. But remember, that to be humble is to be great, to be contented is to be wise, and to subdue the passions is to be good; and that habit is the best and surest friend to forward you towards the attainment of those great blessings. Read Longinus again in Greek, in Latin, French, and English: Rouse up all your faculties, and let your soul out to strive for the prize in the tilts and tournaments of literate glory: throw off all your chains, and struggle, without intermission, for that dominion over yourself, which will do honour to my memory when I cease to be

"Your affectionate father."

This great and good man died on the 5th February 1792, aged 82.

After these ample quotations, we need scarcely add that we have perused the whole memoir with unfeigned pleasure, and recommend it with perfect confidence to the attention of our readers.

We now come to the volume containing the *Judgements* and *Opinions*, which are seventeen in number; we shall make extracts from those in which the topic discussed is of an interesting nature, and shall satisfy ourselves with stating the subjects of the remainder.—The first case is that of *the Attorney-General* against *Lady Downing and others* in Chancery, and arose on the will of Sir George Downing, which vested certain estates in trustees for the purpose of erecting a college to be called Downing College. The questions considered by the chief

justice on this will were, whether the trusts created by it were illegal and void; and, if not illegal and void, whether a court of equity ought to aid and assist their execution;—and lastly, supposing the trusts illegal and void, or of such a nature as not fit to be carried into execution by a court of equity, this court will apply the estate to some other charity *ejusdem generis*. The doctrine laid down under this last head of argument is curious, and illustrated by two apposite quotations from the digests:

'This court, (Sir Eardley observes,) has long made a distinction between superstitious Uses, and mistaken Charitable Uses.

'By mistaken, I mean such as are repugnant to that sound constitutional policy, which controuls the interest, wills, and wishes of individuals, when they clash with the interest and safety of the whole community.

'Property, destined to superstitious Uses, is given by act of parliament to the King, to dispose of as he pleases; and it falls properly under the cognizance of a Court of Revenue.

'But where property is given to mistaken charitable uses, this Court distinguishes between the charity and the use; and seeing a charitable bequest in the intention of the testator, they execute the intention, varying the use, as the King, who is the Curator of all charities, and the constitutional Trustee for the performance of them, pleases to direct and appoint.

'If it were *res integra*, much might be said for the heir at law; because in every other case, if the testator's intention in specie cannot take place, the heir at law takes the estate. And as the motive inducing the disinherison in a charitable devise, is a passion for that particular charity which he has named, if that particular charity cannot take place, *cessante causâ, cessaret effectus*.

'The right of the heir at law seems to arise as naturally in this case as in any other; but instead of favouring him as in all other cases, the testator is made to disinherit him for a charity he never thought of; perhaps for a charity repugnant to the testator's intention, and which directly opposes and encounters the charity he meant to establish. But this doctrine is now so fully settled, that it cannot be departed from; and the reason upon which it is founded, seems to be this:

'The donation was considered as proceeding from a general principle of piety in the testator. Charity was an expiation of sin, and to be rewarded in another state; and therefore, if political reasons negatived the particular charity given, this Court thought the merits of the charity ought not to be lost to the Testator, nor to the public, and that they were carrying on his general pious intention; and they proceeded upon a presumption, that the principle, which produced one charity, would have been equally active in producing another, in case the Testasor had been told the particular charity he meditated could not take place. The Court thought one kind of charity would embalm his memory as well as another, and being equally meritorious, would entitle him to the same reward.

'There

' There is a law in the Digest, which seems to have furnished a hint for varying the destination of a donation to the public.

' Digest. xxxiii. Tit. 2. De Usu & Usufr. Legatorum.

' De Legato Civitati ad certum Usum. 16.

' Modestini, Lib. ix. Responsorum.

" Legatum civitati relictum est, ut ex reditibus quotannis in eâ civitate, memoriæ conservandæ defuncti gratiâ, spectaculum celebretur, quod illic celebrari non licet. Quæro quid de legato existimes? Modestinus respondit: Cum testator spectaculum edi voluerit in civitate, sed tale, quod ibi celebrari non licet, iniquum esse, hanc quantitatem, quam in spectaculum defunctus destinaverit, lucro hæredum cedere: Igitur adhibitis hæredibus & primoribus civitatis, inspiciendum est in quam rem converti debeat fideicommissum, ut memoria testatoris alio & licito genere celebretur."

' Vide etiam Scævolæ responsum in § sequenti.

' It is plain they looked at the motive of the gift, the immortalizing the memory of the donor, which was the only future reward a Pagan could enjoy. For this law was made 100 years before Christianity was the religion of the Empire. The particular spectacle directed was only the means by which that future reward was to be secured. Any other spectacle would as effectually answer that purpose. They looked at the end and aim of that benefaction, and shaped the means in such a manner, as without any violation of the laws, might secure the attainment of it.

' The reason, which animates the Law, applies as forcibly to a legacy given to a charitable use under the Christian dispensation.'—

' The Master of the Rolls having delivered his opinion to the same effect; and the Lord Chancellor having agreed with them both:

' Declared their unanimous Opinion, that the Trusts of the Charity in question ought to be carried into execution, in case his Majesty shall be pleased to grant his Royal Charter to incorporate the College, and his Royal Licence for such incorporated College to take the devised premises in mortmain.'

The case of *Mansell* against *Mansell* relates to a power of jointuring, as created by will, and the decree proceeded on the peculiar circumstances of the case.

In *Bridgman* against *Green*, which was the case of a gross imposition by an artful servant on his master, a man of weak intellects, we meet with these sensible and discriminating observations:

' It was truly said at the Bar, that if the Decree proceed upon a principle of taking away that power which the Law gives every man over his own property, it ought to be reversed: and most certainly it ought; for our laws, very unfortunately for the owners, leave them at liberty to dissipate their fortunes as they please, to the ruin of themselves and their families. The Roman Laws drew a line between liberality and profusion; they very wisely for the public, and very kindly for the parties, considered immoderate extravagance—" inconsulta largitio"—as a distemper of the mind, and treated a

" prodigus"

"prodigus" as a madman: they said, "expedit rei-publicæ nequis sua re male utatur." They thought it safer for the public, as well as kinder to individuals, to lay by their estates, whilst they were under the tyranny of their passions, and reserve them for their use, when under the direction of their reason. But our Laws strike no such boundary; "stat pro ratione voluntas," is the Law with us; every man may give a part, or all of his fortune to the most worthless object in the creation; and this Court never did, nor ever will rescind or annul donations merely because they are improvident, and such as a wise man would not have made, or a man of very nice honour would not have accepted: nor will this Court measure the degrees of understanding, and say, that a weak man, provided he is out of the reach of a Commission, may not give, as well as a wise man. But though this Court disclaims any such Jurisdiction, yet where a gift is immoderate, bears no proportion to the circumstances of the giver; "ubi modus non adhibetur, ubi non refertur ad facultates," where no reason at all appears, or the reason given is falsified, and proved to be a fiction, and the giver is a weak man, of a facile easy temper, liable to be imposed upon, this Court will look upon such a gift with a very jealous eye, and very strictly examine the conduct and behaviour of the persons in whose favour it is made: if it see that any arts or stratagems, or any undue means have been used by them to procure such a gift; if it see the least speck of Imposition at the bottom, or that the Donor is in such a situation with respect to the Donee, as may naturally give him an undue influence over him; if there be the least scintilla of fraud; in such a case, this Court will and ought to interpose; and by the exertion of such a jurisdiction, they are so far from infringing the right of alienation, which is the inseparable incident to property, that it acts upon the principle of securing the full, ample, and uninfluenced enjoyment of it.'

The House of Commons, in the year 1758, passed a Bill intitled "An Act for giving a more speedy Remedy to the Subject upon the Writ of Habeas Corpus:" on the second reading of which in the House of Lords, the judges were ordered to attend, and to deliver their opinions *seriatim*, on ten questions, which were proposed to them. The fourth case in this volume contains the answer of Mr. Justice Wilmot on these questions, and presents a very able view of the law on this most interesting topic: exhibiting the different remedies which the subject possessed before the passingof the celebrated statute of Charles the Second. The variety of sound legal and constitutional knowlege introduced into this opinion intitles it to a careful and frequent perusal from every student.—The Bill was rejected by the Lords.—An account of the circumstances in which it originated, and a short, though not very impartial, history of the proceeding, will be found in Smollet's Continuation of Hume, vol. iv. p. 251.

In

In the famous case of *Evans* against *Harrison*, which ultimately decided that Dissenters were not fineable for not serving the office of sheriff, Sir Eardley was one of the Judges appointed by a special commission of errors to inspect the judgment of the sheriff's court, and the affirmance thereof in the Court of Hustings at the Guildhall of the city of London; and if there should be any error therein, to correct the same. The ~~verdict~~ result is well known: the judgements in the city courts, which had found the plaintiff in error (*Evans*) liable to the penalty imposed by the bye-law, were reversed, and that reversal was affirmed on a writ of error brought into Parliament.

In *Spencer* against *All Souls College*, which was an appeal to visitors, the question was whether consanguinity with the founder Archbishop Chicheley extended *ad infinitum*, and gave those who were very distantly allied a preference in regard to fellowships, or whether it was not limited to some certain degree. The College had decided in favour of the latter proposition, and had fixed the tenth as the degree when consanguinity was worn out. Mr. Justice Wilmot was of opinion, and the judgement of the court was in conformity to that decision, 'that it was most clearly the intention of the founder to give a preference to his blood "*ad infinitum;*" and that no boundary line could ever be drawn to the consanguinity, but by the hand of time, which sooner or later levels all distinctions of families, and obliterates every other memorial of human greatness.'

The case of the Earl of *Buckinghamshire* against *Drury* came before the House of Lords on an appeal brought to reverse a decree made by the Lord Chancellor Henley; and the question proposed to the Judges was, Whether a woman married under the age of twenty-one years, having before such marriage a jointure made to her in bar of dower, is thereby bound and barred of dower within the statute 27th Henry 8. The Judges differed, and Sir E. Wilmot was with the majority of them, who determined that such jointure was a bar to dower. Much valuable knowlege is contained in this judgement.—The case of *Baddeley* against *Leppingwell* involved in it a question on the construction of a will, and is reported in 3 Burr. 1533.—It was considered in *The King* against *Almon*, Whether an attachment could be granted against the publisher of a libel reflecting on the Chief Justice of the Court of King's Bench. The proceedings were commenced by the Attorney-General Sir Fletcher Norton, and afterward discontinued on his resignation; Sir Eardley's opinion here given is decisive in favour of the legality of the measure.—The case of *Dodson* again *Grew* arose likewise on a will, and a report of it is to be found in 2 Wils. 322. *Drinkwater* against *The Royal Exchange*

change Assurance Company, is also reported in the second volume of Wilson.—*Keiley* against *Fowler* is a case on the construction of a will, and is to be found in Brown's Parliamentary Cases, vol. vi. p. 1309.—The case of *Wilkes* against the *King*, in error, has several interesting particulars belonging to it. In Michaelmas term 1763 an information had been filed by Sir Fletcher Norton, his Majesty's Solicitor-General, (the office of Attorney-General being then vacant) against Mr. Wilkes for the publication of the 45th number of the North-Briton, to which he pleaded Not Guilty; and Sir Fletcher Norton, who had in the mean-time been appointed Attorney-General, joined issue in that character for his Majesty. Among the questions proposed by the House of Lords to the Judges was the following, 'Whether an information filed by the King's Solicitor-General, during the vacancy of the office of the King's Attorney-General, is good in law.' We shall quote part of Judge Wilmot's answer to this question:

'By our constitution, the King is entrusted with the prosecution of all crimes which disturb the peace and order of society. He sustains the person of the whole community, for the resenting and punishing of all offences which affect the community; and for that reason, all proceedings "ad Vindictam et Pœnam" are called in the law, the Pleas or Suits of the Crown; and in capital crimes, these Suits of the Crown must be founded upon the accusation of a Grand Jury; but in all inferior crimes, an information by the King, or the Crown, directed by the King's Bench, is equivalent to the accusation of a Grand Jury, and the proceedings upon it are as legally founded; this is solemnly settled and admitted. As indictments and informations, granted by the King's Bench, are the King's Suits, and under his controul; informations, filed by his Attorney General, are most emphatically his Suits, because they are the immediate emanations of his will and pleasure. They are no more the Suits of the Attorney General than indictments are the Suits of the Grand Jury.

'Indictments and informations are both the voices of those entrusted by the constitution to awaken criminal jurisdiction, and to put it into motion. Who are those persons entrusted? A Grand Jury for all crimes; the King's Bench, as well as a Grand Jury, for misdemeanors of magnitude.

'An information, brought by the Attorney General for a misdemeanor, is as much the Suit of the King, as actions, brought by attornies, are the actions of their clients, and not of the attornies who bring them.

"The King sues by his Attorney," or "the Attorney sues for the King," are only different forms of expressing the same thing. It is equally good either way, as appears by the cases in 2 Lev. 82. and 3 Keb. 127; and no legal reason, but good manners and decency, as Lord Hale calls it, have given the preference of one form

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to another. It is the King, who, by his attorney, gives the court to understand and be informed of the fact complained of.

'Before the Statute, 4 and 5 W. & M. c. 18. every private man might lay his complaint before the Court as the King's complaint;—this was abused, and was checked by the Statute; but it left all other informations as they were. What were then the King's Informations?—His right, of "informing" the Court, was not subjected to the check which the act set upon the right of individuals.

'The legislature trusted the King as the great constitutional guardian of the peace of the society. The mere suggestion of an individual was too slight; he was under no oath. The King is under the most solemn sanction in every part of his great Office; and it is wise not to controul it: he is not to be put on a level with the meanest of his subjects.

'The arguing that the Attorney General only, and no other officer, was entrusted by the constitution to sue for the King, either civilly or criminally, is a fundamental mistake. The Attorney General is entrusted by the King, and not by the constitution; it is the King who is entrusted by the constitution.

'The great abilities of the persons appointed to this Office have made it figure high in the imagination, and annexed ideas to it which do not belong to it; for he is but an attorney, though to the King, and in no other or different relation to him than every other attorney is to his employer; and it is by degrees that he hath attained to that rank which he now holds in the law.

'I find no traces of such an officer for centuries after the conquest; and that great antiquarian, Spelman, under the word "Serviens ad Legem," considers him, upon the authority of passages cited out of Bracton, as the great officer for pleas of the Crown, and thinks the King had a serjeant in every county for that purpose; and in the proclamations made even at this day, before any criminal trial begins, the King's Serjeant is mentioned, even before the attorney; and the 5th Edward III. c. 13, which gives an averment against the Sheriff's return of imprisonment in cases of outlawry at the King's Suit, mentions the King's Serjeant before the Attorney, and subjoins "or any that will sue for the King;" which is a strong indication that the King's Suits were not considered as then appropriated to his attorney; and he had not then so much as the name of "Attorney General," which means no more than the person generally employed to sue and defend for the King, exactly in the same manner as the person generally employed by your Lordships, in your Suits, is called your Lordships' Attorney, without putting the addition of "General" to it; and the Suits instituted by the King's Attorney, or by your Lordships' Attorney, are both instituted, either by special and particular directions, or under a general authority, which is equivalent to a particular direction for every particular Suit: and a Suit instituted by the Attorney General, is entitled the King and ——, and the Jury are sworn between the King and ——, in the same manner as in Suits between private individuals. Whether the King, when there is an Attorney or Solicitor General, might, by one of his Serjeants, or by his Solicitor, when there is an Attorney,

now file either a civil or criminal information, it is not necessary to determine; but the passage, cited out of the Harleian Manuscript, does not decide in the negative; for the first part, in Henry the Eighth's time, orders the King's Solicitor to stop one prosecution and commence another. The office of Attorney General was either vacant or full at that time. If vacant, it proves the Solicitor stands in his place: if full, it proves that by particular order, the King's Suit is not inseparably attached to the office of the King's Attorney.*

decision It is scarcely necessary to add that the [redacted] given by the court of King's Bench against Mr. Wilkes was affirmed in Parliament.—The judgement in the following case of *Batty* against *Wells*, though it contains much legal knowlege, might perhaps with propriety have been omitted, as it is given at considerable length in 3 Wils. 25. The same observation applies to *Frogmorton* against *Wharrey*, which is to be found in 2 Blackstone's Rep. 728.—The question in *Low* against *Piers* was, Whether a covenant not to marry any person but the covenantee, under the penalty of 1000l. without any consideration whatever to support it, is valid in point of law. The Court of King's Bench (see 4 Burr. 2225) determined such a covenant to be void, and their judgement was affirmed in the Exchequer Chamber.—*Sayer* against *Masterman*, which is reported also in Ambler, p. 344. was founded on the construction of a will, whether a party therein named took an estate-tail or an estate for life.

We have now enumerated the contents of this volume, in which will be found many marks of a discriminating judgment, and of a mind richly stored with legal and historical knowlege. With the exception of a few cases, which had been previously reported, we think that the work must prove very useful to the profession.

S.R

ART. XIII. *Philosophical Transactions of the Royal Society of London for the Year* 1803. Part II. 4to. 13s. 6d. sewed. Nicol.

THIS volume opens with a paper that does not strictly belong to any of those philosophical classes, into which we shall divide the other labours of this learned body; and we shall therefore consider it first, and separated from the rest. It is intitled,

Account of some Experiments on the Descent of the Sap in Trees. In a Letter from Thomas Andrew Knight, Esq. to the Right Hon. Sir Jos. Banks, Bart. &c.—In a former volume of the Philosophical Transactions, Mr. Knight related some experiments on Trees, (see Rev. Vol. xxxvii. p. 295.) from which he inferred

inferred that 'their sap, having been absorbed by the bark of the root, is carried up by the alburnum or white wood of the root, the trunk, and the branches; that it passes through what are there called the central vessels, into the succulent part of the annual shoot, the leaf-stalk, and the leaf; and that it returns to the bark through the returning vessels of the leaf-stalk.'—The causes of the descent of the sap through the bark, and the consequent formation of wood, form the subjects of the present communication. These causes he supposes to be, gravitation, motion, communicated by winds or other agents, capillary attraction, and 'something in the conformation of the vessels themselves, which renders them better adapted to carry fluids in one direction than in another.' The upper and lower surfaces of the leaf appear to the author to possess distinct offices; the one, that of absorbing light, or in some way operating by the influence of that body, and perhaps also evolving vital air or some other permanently elastic fluid; the other, of exhaling a perspiratory matter, and probably absorbing moisture when circumstances require it. This difference in the functions of the upper and lower surfaces of leaves was ascertained by various trials; in which, without separating them from the tree, Mr. K. brought each surface into contact with a piece of ground glass, of the temperature of the atmosphere. When the under surface was thus exposed, the glass was soon covered with moisture, which at the end of half an hour was so much increased as to run off the glass, when it was held obliquely. The upper surface was placed under the same circumstances, and exposed to the influence of the meridian sun, without the slightest portion of moisture being thrown out.

Mr. Knight's opinions were supported by the experiment of inverting the young shoots of a Vine, in which the gravitation of the sap was very evident in forming new bark and wood where incisions had been made. Motion appeared always to increase the circulation of the sap. When the lower parts of young trees were confined, and the upper allowed to remain in the natural state, the former increased very little in size, but the latter had always a considerable accumulation of new wood. Various other circumstances seemed to confirm the same opinion; and though capillary attraction, and some peculiarity in the conformation of the vessels of the bark, are supposed to operate in a similar way with gravitation in producing a circulation in the sap of trees, yet the author considers the latter as the most extensive and active cause of motion in this fluid. From this agent he believes that

'Vegetable bodies, like unorganized matter, generally derive, in a greater or less degree, the forms they assume; and probably it is necessary to the existence of trees that it should be so. For, if the sap

passed and returned as freely in the horizontal and pendent, as in the perpendicular branch, the growth of each would be equally rapid, or nearly so: the horizontal branch would then soon extend too far from its point of suspension at the trunk of the tree, and thence must inevitably perish, by the compound ratio in which the powers of destruction, compared with those of preservation, would increase.

'The principal office of the horizontal branch, in the greatest number of trees, is to nourish and support the blossoms, and the fruit or seed; and, as these give back little or nothing to the parent tree, very feeble powers alone are wanted in the returning system. No power at all had been fatal; and powers sufficiently strong wholly to counteract the effects of gravitation, had probably been in a high degree destructive. And it appears to me by no means improbable, that the formation of blossoms may, in many instances, arise from the diminished action of the returning system in the horizontal or pendent branch.'

The character of the wood may be very much affected by the situation in which the tree grows; and hence oak timber, which grew in crowded forests, has sometimes been conceived to be Spanish chesnut, which has happened frequently in such as was taken from old buildings in London. In such cases, the author has found the internal organization to be extremely different; and he annexes a plate for the purpose of making this difference apparent.

The remainder of this paper is occupied with some observations on the functions of the bark, and on the formation of buds in tuberous rooted plants.

Chemical *and* Mineralogical Papers.

Enquiries concerning the Nature of a Metallic Substance lately sold in London as a new Metal, under the Title of Palladium. By Richard Chenevix, Esq. F.R.S. & M.R.I.A.—This ingenious mineralogist has not been able precisely to ascertain the nature of this substance by analysis, but he has succeeded in forming a metallic body in every respect resembling it, and has thus shewn that what was attempted to be imposed on the public as a newly discovered simple body is in reality a compound.

The account given by the proprietors is in this paper considerably amplified by Mr. Chenevix; and the circumstances stated by them he found to be tolerably correct, except in the particular which related to its specific gravity. This he ascertained to be different in different specimens, and to vary from 10.972 to 11.482.

A great variety of experiments, in the synthetical way, discovered that Palladium is a compound of platina and mercury; which, by their union with each other, so completely

lost their characteristic properties, as to be incapable of being detected by the usual methods.

It is not difficult to combine a small quantity of mercury with platina: but to produce an alloy of these metals which shall be of so low a specific gravity as 11.3, and shall be soluble in nitric acid, Mr. Chenevix informs us, is by no means easily accomplished. He therefore concludes that the inventor of Palladium has some method of forming it, less subject to error than that which he has adopted. The small density of the alloy of platina and mercury is a circumstance of a very singular nature, but, at the same time, it accords with many other chemical facts; particularly some mentioned by Berthollet and Hatchett, where the specific gravity was very different from that of the calculated mean.

Mr. Chenevix concludes his paper by noticing the effects which anomalies, such as he has described, must necessarily have in producing a scepticism with regard to the supposed nature of many bodies that have hitherto been considered as simple.

Account of the Sinking of the Dutch Frigate Ambuscade of 32 *Guns, near the Great Nore, with the Mode used in recovering her.* By Mr. Jos. Whidbey, Master-Attendant in Sheerness Dock-Yard, &c.—This frigate was lost by the hawse plugs not being in, and the hawse holes being pressed under water by a crowd of sail on the ship; through which a body of water got in unperceived, sufficient to carry her to the bottom. The plan adopted by Mr. Whidbey speedily and completely answered the purpose of recovering the vessel.

Observations on a new Species of Hard Carbonate of Lime; also a new Species of Oxide of Iron. By the Count de Bournon, F.R.S. & L.S.—The principal characters of the former of these substances are thus given:

'Its hardness is very superior to that of common carbonate of lime, being such as to scratch very easily the fluate of lime; and, when rubbed with force upon glass, it takes off the polish of its surface, and sometimes leaves scratches upon it.

'Its specific gravity, I found to be 2912.

'This substance, of which I have since had an opportunity of observing a great number of specimens, I have always found to be without colour; and its crystals are very often perfectly transparent.

'When powdered, and thrown upon a piece of iron heated nearly to redness, in a place that is perfectly dark, it occasions a very weak phosphorescent white light; this light is only sufficient to mark the place where the powder is thrown.

'Its lustre is much greater than that of common carbonate of lime.

'When put into nitric acid, a violent effervescence is produced: and it is very quickly dissolved, without leaving the smallest residuum.'

The author is inclined to suppose that this substance, and arragonite, are distinct combinations of the carbonic acid with lime: but the cause of the remarkable hardness, by which they are both distinguishable, has in neither of them been discovered.

The cubic oxide of iron is between the slightly attractable oxide, or specular iron-ore, and that kind which no longer crystallizes, except in a very indeterminate form. Its surface is of a gray colour and a specular appearance. It is not in any way influenced by the magnet, and seems to be in the lowest degree of oxidation in which iron retains the property of crystallizing in a regular form.

'Its form is a perfect cube, the edges or solid angles of which are sometimes replaced by small planes.

'Its fracture is conchoidal: it has a smooth grain, with a small degree of lustre; and, although it is impossible to make a regular fracture in any particular direction, yet the fracture shows that the crystalline laminæ, or collection of molecules, are situated on the surface of the cube.

'Its hardness is rather inferior to that of the slightly attractable oxide of iron.

'Its specific gravity is very low; I found it to be only 3961.

'Its powder is more red than that of the slightly attractable oxide of iron, but has not the yellow cast observed in the powder of the hæmatite.'

Astronomical *and* Mathematical Papers.

Account of the Changes that have happened during the last Twenty-five Years, in the relative Situation of Double Stars: with an Investigation of the Cause to which they are owing. By William Herschell, LL.D. F.R.S.—The chief object of this paper is to shew that the most simple and philosophical mode of explaining the phænomena of double stars is to suppose that the two stars, composing a double star, describe ellipses round their common center of gravity. In a former memoir, Dr. H. had shewn the mathematical and physical possibility of such a revolution; and in the present he gives an account of a series of observations made on double stars for a period of 25 years: from which, he thinks, it will be manifest that these stars are not double merely in appearance, but kept together by the bond of mutual attraction. The phænomena of these double stars are very curious, and the verification of the learned author's suggestion must be highly interesting to all who are fond of philosophical inquiry.

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The double stars offer phænomena, of which the explanation may be attempted on different hypotheses:

1. The sun and the larger of the two stars may be at rest, while the smaller is in motion.

2dly, The sun and smaller star may be at rest while the larger moves.

3dly, The sun may move, the stars of the double star being at rest; this admits of three cases, according as the angle made by the plane in which is the double star and by a line drawn from the sun to the greater star, is equal to, or less, or greater than, 90 degrees.

Lastly, The sun and the two stars may each have different motions.

After having stated these several modes of explanation, and given schemes or tables for commodiously trying the truth of each, the author says:

'The compass of this Paper will not allow me to give the observations of my double stars at full length; I shall therefore, in the examination of every one of them, only state those particulars which will be required for the purpose of investigating the cause of the changes that have taken place, either in the distance, or angle of position, of the two stars of which the double star is composed.

'As the arguments in the case of most of these stars will be nearly the same, it may be expected, that the first two or three which are to be examined will take up a considerable space; and the number of double stars, in which I have already ascertained a change, amounting to more than fifty, it will not be possible to give them all in one paper; I shall therefore confine the present one to a moderate length, and leave it open for a continuation at a future opportunity.'

Dr. H. then states his observations made on α Geminorum; and, relating the phænomena, he tries the explanation according to the first, second, and third hypothesis, shewing that in each, it is unsatisfactory. Lastly, he tries the explanation on the hypothesis of the motion of the three bodies:

'In this manner, (says Dr. H.) we may certainly account for the phenomena of the changes which have taken place with the two stars of α Geminorum. But the complicated requisites of the motions which have been exposed to our view, must surely compel every one who considers them to acknowledge, that such a combination of circumstances involves the highest degree of improbability in the accomplishment of its conditions. On the other hand, when a most simple and satisfactory explanation of the same phenomena may be had by the effects of mutual attraction, which will support the moving bodies in a permanent system of revolution round a common centre of gravity, while at the same time they follow the direction of a proper motion which this centre may have in space, it will hardly be possible to entertain a doubt to which hypothesis we ought to give the preference.

'As I have now allowed, and even shown, the possibility that the phenomena of the double star Castor may be explained by proper motions, it will appear that, notwithstanding my foregoing arguments in favour of binary systems, it was necessary, on a former occasion, to express myself in a conditional manner, when, after having announced the contents of this Paper, I added, "*should these observations be found sufficiently conclusive;*" for, if there should be astronomers who would rather explain the phenomena of a small star appearing to revolve round Castor by the hypothesis we have last examined, they may certainly claim the right of assenting to what appears to them most probable.'

The Doctor next enters into a detailed examination of the several angles of position, and proves that they are such as would result from the revolution of a small star round Castor. He infers that Castor and the small star revolve about their common centre of gravity in a period of 342 years, 2 months.

In page 366, the author examines the case of γ Leonis, and thinks (although the arguments are not irrefragable) that the phænomena of this double star are most reasonably explained by supposing the two stars to be united in one system.

Similarly, ϵ Bootis is examined. The phænomena of double stars are those of *insulated* double stars; for in the milky way the double stars are formed by one star being placed far behind another. The remaining stars examined are ζ Herculis, δ Serpentis, and γ Virginis: the first furnishes the phænomenon of the occultation of one star by another. The stars of γ Virginis revolve round each other in a period of 708 years.

Account of the Measurement of an Arc of the Meridian, extending from Dunnose, in the Isle of Wight, Latitude 50° 37′ 8″, *to Clifton in Yorkshire, Latitude* 53° 27′ 31″, *in Course of the Operations carried on for the Trigonometrical Survey of England, in the Years* 1800, 1801, 1802. By Major William Mudge, of the Royal Artillery, F.R.S.—The first part of this Trigonometrical Survey has been already laid before the public. What is now given is made subservient to the measurement of an arc of the meridian: an important operation, and which, when repeated in different places, will enable us to judge more accurately of the earth's figure than we can at present.

The succeeding extract will shew why the longest line between North and South, that can be drawn in Great Britain, was not measured:

'In a country whose surface, throughout its whole extent, is equally diversified with hilly ground, that particular part of it should be chosen, for carrying on a meridional measurement, which comprehends the most extensive arc. This arises from the necessary consequence which attends an operation in a country so circumstanced; as, possibly,

possibly, no spot fixed on for a place of observation, could be supposed free from the effects of the unequal attraction in the adjoining matter. In such a country, therefore, a measurement upon the most extensive arc, must give the most accurate conclusion; for the errors arising from the cause here mentioned, like those of observation, lessen in their effects, on their application to arcs of increasing magnitude.

'If Great Britain were a country thus diversified, the most eligible part would be that where the meridian from Lyme, in Dorsetshire, passes northward into Scotland. The difference of latitude between that place and Aberdeen, near to which that line cuts its parallel, is 4° 47′, nearly. But, however great the advantages attending such a length of arc might be, under the general circumstances of accurate terrestrial measurement, and accurate observations at its extremities, no beneficial consequences could be expected to attend the placing of the sector at intermediate stations; as the arc would be found running, almost every where, through a country abounding with hills, considerable both in magnitude and number.

'Under this consideration, I determined to measure a portion of the meridian which proceeds from Dunnose to the mouth of the Tees; because, from inquiry, I had reason to suppose it the longest meridional arc in Britain, free from any apparent obstruction. And I was led to select Dunnose for one of its extremities, as observations made there, in conjunction with others at Greenwich, would enable me to make corrections of the latitudes of places given in our former papers, if found necessary. By fixing on Dunnose, I had also the means of ascertaining the distance of the Royal Observatory from the northern or southern end of my line, and, consequently, of connecting it with the parallels of Dunkirk and Paris.

'Dunnose being fixed on, my subsequent endeavours were directed towards carrying on the triangles, as nearly as I possibly could, in the direction of its meridian, selecting the stations so that their sides might be properly inclined to it, and of sufficient length. In choosing the station at the northern extremity, I was careful to select it as near the meridian of the southern one as possible, and likewise in the neighbourhood of some open spot of ground, proper for the measurement of a base of verification. A station having these advantages, was found near Clifton, a small village in the vicinity of Doncaster; and a level of sufficient extent for a base, on Misterton Car, in the northern part of Lincolnshire.'

After having stated that the present paper relates only to that part of the operations which is expressed in its title; and that, in a future memoir, it is proposed to give thirteen hundred triangles, principal and secondary; Major Mudge proceeds, by the aid of engraved plates, to a description of a Zenith Sector, executed by the famous Jesse Ramsden; which instrument is one of the last made by that great artist, and is probably the most excellent of its kind. The Major furnishes an ample description of this instrument, with a particular account of the astronomical observations; and, in conclusion, he an-

nounces that the length of a degree on the meridian, in latitude 52° 2′ 20″, is 60820 fathoms, on the suppostion that the whole arc subtends an angle of 2° 50′ 23″.38 in the heavens, and a distance of 1036337 feet on the surface of the earth.—Now, the length of degrees from the equator to the poles increases, and the increase varies as the square of the sine of latitude: but, according to Major Mudge's calculations, the length of a degree in latitude 51° 35′ 18″, is 60864, which is greater than the length of a degree in latitude 52° 2′ 20″. Either, then, this determination makes against the oblateness of the earth; or, in the measurement before us, there are some local circumstances causing a material deflection of the plumb line. On this important point, we must leave the author to speak for himself, and to state his own suggestions:

'Without arrogating to myself any merit from the pains taken in the performance of this undertaking, I may say, I am so perfectly convinced of the general accuracy of the whole, that I cannot for a moment doubt the collective evidence of its sufficiency. From an examination of my field books, and from the remeasurement of the chains used in our base-line on Misterton Carr, I think it is probable that an error in the whole distance, of 197 miles nearly, does not subsist to an amount of more than 100 feet, corresponding to 1″ in the amplitude of the whole arc; and I also think it probable it cannot amount to half that quantity. The supposition of the zenith distances of the stars being generally erroneous, at any one station, cannot be admitted, unless it should be imagined, that the plane of the sector's limb was not got into that of the meridian. Such an idea, however, can scarcely be entertained, after a careful examination of the several observations, and a due attention to the means by which the instrument was made to assume its right position. Perhaps, also, I should not fail to observe, in this place, that although the instrument was always brought into the plane of each meridian by means of the telescope attached to the side of the great tube, and the azimuth circle, yet, having two good chronometers in my possession, I repeatedly verified the truth of the sector's position, by observing the transits of two stars, north and south of the zenith, at the greatest distances my arc would admit of. But, to return, if there be an error in the amplitude of the total arc, from a deflection of the plumb-line at either of the stations, it is not probable that any such deflection existed at Dunnose; as the deviation of it towards the north, from a deficiency of matter towards the channel, would tend to diminish the inequality between the lengths of the two degrees. This will be evident, on consideration. I am therefore disposed to believe that the plumb-line was drawn towards the south, from the action of matter, both at the northern extremity of the arc and at Arbury Hill, but more particularly at the first-mentioned station. If this were partly the case, and both Dunnose and Arbury Hill were free from any such prevailing cause, the total arc must be too great, if taken at 2° 50′ 23″,38, by about 8″, nearly answering to 2″

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on each degree. A deviation of 8″ from the true vertical, is a large quantity; nor can the cause of it be assigned unless it be also supposed, that the matter producing that deflection extends in a southern direction *beyond* Arbury Hill. If the error, though not probable, as above observed, be supposed to exist at Dunnose, it must amount to more than 10″; and that too from the effects of attraction in a southern direction, where the deficiency of matter would lead us to believe the reverse would happen.'

In a future prosecution of this survey, the author purposes to take the Zenith Sector farther northward, in order to ascertain whether the plumb-line be really drawn towards the South. He justly remarks that meridional operations, carried on in insular countries, are not so likely to afford just conclusions, with regard to the different lengths of the degrees, as the same operations conducted in places very remote from deep seas.

This is a valuable paper; and, being of national concern, it is especially proper for insertion in the memoirs of a public body.

The Volume concludes with the usual lists and Index.

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ART. XIV. *An Excursion in France, and other Parts of the Continent of Europe;* from the Cessation of Hostilities in 1801, to the 13th of December 1803. Including a Narrative of the unprecedented Detention of the English travelling in that Country, as Prisoners of War. By Charles Maclean, M. D. 8vo. pp. 312. 6s. Boards. Longman and Rees. 1804.

FROM the preface which introduces this volume, we learn that Dr. Maclean does not profess to write a book of travels. His object in visiting the Continent was not idle curiosity, nor a wish to collect scraps of information on trivial and miscellaneous subjects: but, having formed a system respecting the treatment of diseases termed epidemic and pestilential, he was solicitous of submitting his doctrines to the test of experiment; and with this view, in 1800, he accompanied Mr. Windham, the British Envoy at the Court of Tuscany, to Florence: intending to embrace the first opportunity of passing to the Levant, the seat of the plague. On his arrival at Vienna, he learnt that the French troops had entered Tuscany, and thus his journey to Italy was prevented. Disappointed in this particular, he presented a memorial to the Spanish Ambassador, solliciting a passport to Cadiz, where a terrible epidemic then reigned: but not succeeding in his application, he returned from Vienna to Hamburg, and from that city addressed a memorial to the Duke of Portland, requesting to be sent with a *special commission* to Egypt, for the purpose of practically investigating

tigating the nature and cure of those diseases which he had made his particular study. Meeting here with a third failure, he turned his thoughts to France, as to a country where he had been led to believe that scientific projects met with the most splendid encouragement; and, as soon as the preliminary articles of peace were signed, he hastened into this revolutionary region. Though, however, Dr. M. was a medical, he was not a political experimentalist. He carried into France no love of revolutions, no approbation of revolutionary doctrines or excesses, nor any predilection for French fashions and manners. The *amor patriæ* fully possesses his soul; and if in his accounts he displays the prejudices and prepossessions of a Briton, it is a circumstance at which we feel no inclination to be displeased. Some of his readers, perhaps, will call him what Dr. Johnson called Mr. Topham Beauclerk, "*a good hater;*" for every thing belonging to modern France excites his most cordial aversion.

Since Dr. M. does not intend to give a regular narrative or journal, nor to enter into ordinary details, the usual subjects of churches and palaces, museums and pictures, must not be expected to occur in these recitals. The narrative is designed

'To communicate unconnected *traits* of public character and proceedings, which have come, in some cases exclusively, under my own observation; so as to increase the means by which those of my countrymen, who have not visited France, may be enabled to form a judgment of the difference between the English and French people, and between the English and French governments. It includes an account of the detention, as prisoners, in direct violation of the laws of nations and of the rights of hospitality, of all the English travellers, who were in France, or its dependencies, at the breaking out of the war; together with a detail of the manner in which, as one of the persons so circumstanced, I obtained permission to quit France, and some particulars of my journey from Paris to England through Bourdeaux.'

Among the sketches and anecdotes, we meet with several particulars not unworthy of observation: but how far, in all cases, Dr M. has been a cool and patient investigator, we venture not to pronounce. On the state of medicine in France, his report, as that of a professional man, may be presumed to be tolerably correct; and therefore we shall lay it before our readers:

'As a profession, medicine in France is, if possible, less lucrative, than it is respectable as an art. The ordinary fee from tradesmen is half a crown a visit; but the patient, in the end, generally pays in number, what is deficient in the amount of fees. This is so common a practice that a physician, who does not make his patient more visits than his situation strictly requires, runs a great risk of being looked upon as a fool. I remember having been called to a consultation

tion on the case of an English young lady at the *Hotel D'Angleterre, Rue Fille St. Thomas*, along with a French physician, who had previously prescribed for her. After a few visits, the lady's fever was removed, and I told the father that, as there was no longer occasion for the attendance of two physicians, I should not come any more. Upon mentioning my opinion to the French physician, he said in a tone of mild remonstrance: *mais venez toujours, mon cher confrere; c'est un bon enfant, il paye bien.* "Continue to come, my dear colleague; he is a good fellow; he can pay well."

'Before I dismiss the subject of medicine, I will relate another professional anecdote, on account of the characteristic traits it contains of French manners. A maiden lady from Ireland, about sixty years of age, had retired to France, in order to live frugally, and to save money for a numerous generation of nephews and nieces. But she carried her frugality so far as to deny herself almost all the comforts, and even some of the necessaries of life; by which means she became emaciated, her stomach very feeble, and her whole frame nervous to an alarming degree. As if this was not enough, she fell into the habit of taking periodical emetics. A friend of her's endeavoured repeatedly to prevail upon her to call in medical assistance; but in vain. At last, however, she became so dangerously ill that she consented to send for me. I called late in the evening, found her feeble and emaciated, but her pulse good and her understanding clear. Her complaint seemed to be the effect of long continued deprivations.

'Not choosing, from so slight an examination, to form a decisive opinion respecting the nature of her malady, nor to adopt any systematic mode of treatment, I only prescribed some inefficacious remedy in order to satisfy her mind, and after recommending to have a nurse to sit up with her, promised to call again in the morning. When I returned in the morning, I found that she did not permit any person to sit up with her, but, after I left her, got out of bed and bolted her door. The people of the house had knocked repeatedly, but could get no admission, nor any answer. I was equally unsuccessful. But being informed that she had a habit of locking her door, and not answering those who knocked at it, unless they were her particular friends, I thought it best to go in search of a lady with whom she was intimate, and who lived in the neighbourhood, before I should proceed to have the door opened by force.

'I found the lady: she came, knocked and called repeatedly, but to no purpose. We concluded that she was dead; sent for the landlord, and requested that, if it was according to law, he would order a lock-smith to come and pick the lock. He did so; and we found, as we expected, that she was dead. What was now to be done? The police officer, the justice of the peace, *(juge de paix,)* and the surgeon (*officier de santé*) of the district were to be called. They arrived The surgeon examined the body, the police officer wrote a *procès-verbal*, or declaration, of the proceedings, and the justice of the peace took an inventory of the wardrobe and other effects of the deceased; which he locked up under the national seal, with the exception of 40l. or 50l. of cash that was found in her writing-desk, and

which

which he took possession of, in order to answer the expences of the funeral, and to pay any debts she might have contracted. The property so locked up remains under seal, until it is claimed by the nearest of kin, or the person in whose favour a will may have been made by the deceased; and, in the event of its not being claimed within the space of twelve months, it goes to the nation.

'The deceased lay with her head on the pillow, her right arm reclined over her breast, and as little disfigured as if she had been enjoying a profound sleep. Notwithstanding this placid appearance, the French *officier de santé* reported a great variety of symptoms, indicating violent death, such as foaming at the mouth, livid colour of the countenance. a swelling of the stomach, and an attitude indicating the pre-existence of strong convulsive efforts, &c. Here I could not help interrupting my colleague, and telling him I could perceive none of the phenomena he had been describing. "*Ce n'est rien*," said he, "*C'est seulement une formalité.*" (It is nothing but a form.) At the same time one of the byestanders whispered in my ear: "don't you know that he receives 5 or 6 louis d'ors for opening the body?"—The friend of the deceased was quite scandalised at the idea of the body being opened, and wished me to oppose it. But upon representing that, as I had prescribed for her the night before, if I objected to the body being opened, the man who would lose his fee, if my vote prevailed, might choose to represent me as a poisoner, (assertions in which I was not ignorant that members of the faculty were sometimes capable of indulging) I would not, for the sake of saving 5l. or 6l. to the relations of the deceased, whom I did not know, incur so formidable a censure, she acquiesced.

'The following morning was appointed for the dissection. That operation was accordingly performed; and as it was not necessary for my colleague to find any symptoms of violent death *internally*, none were found. It was right, however, that he should assign the *cause* of her death. This he readily discovered in the internal coat of the stomach, and in the mesenteric glands. But what most pleased and surprised the spectators was to find that the lady, although about sixty years of age, was yet a virgin. *Mon Dieu, est il possible*?* exclaimed the *officier de santé* and his assistants. *Ah! mon Dieu! mon Dieu! mon Dieu!* exclaimed the landlady, who was present the whole time, *c'est incroyable; une telle chose n'auroit pu arriver en France†.* She danced about the room in a kind of exstacy, as the mathematician of old is reported to have done, upon his having accidentally discovered the solution of an important problem, while bathing.'

We shall pass over the particulars respecting the family of Bonaparte, and other individuals; proceeding to some specimens of French justice, which are not very honourable to French rectitude and feeling.

'* Good God! is it possible?'

'† Oh! my God! my God! my God! it's incredible: such a thing could not have happened in France.'

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'The administration of justice in France is so conducted that the innocent can be condemned, and the guilty acquitted, according to the pleasure of the government. Among the crimes which at present attract most of their attention, is that which is termed *faux;* and which alone, considering all the cases it comprehends, as well as the mode of trial adopted, puts a great proportion of the French nation at the entire disposal of the government. The offenders are called *faussaires;* every species of falsification, from coining of money to a simple error in account, comes under the denomination of *faux*. A commissary general of the army, in whose accounts an error of four *sous* is discovered, may be tried for this offence. The accused are tried, without a jury, by judges of the special tribunal; and if they happen to be obnoxious to the government, we may guess what, in the present state of things, is likely to be their fate. The evils occasioned by the extensive signification given to this term in France, are almost incredible. A poor woman lately tried for the murder of a man who died a natural death on his bed and acquitted, had been obliged, in order to maintain herself during a six months' confinement in prison, to put her watch in pledge. Ashamed to appear under her own name, she employed one of her neighbours to execute this commission under a feigned one. This circumstance appearing upon her trial, the neighbour who had put the watch in pawn under an assumed name, was committed to prison in order to be tried for a *faux*, and the poor woman who had been already six months in prison, and acquitted on the original charge, was recommitted as an accomplice.

'When a commissary, having demands to a large amount against the government, presents his accounts, the slightest error, or any false document, of which he may have been innocent or ignorant, being found, he is brought to trial before the judges of the special tribunal. His being found guilty, liquidates all his demands upon government; and in that case, any property of which he may be possessed is confiscated to pay the charges of the prosecution; which charges are at the discretion of the judges; and these judges receive a stipend of only 4000 livres a-year each (less than 200*l.* Sterling), with pens, ink and paper, from the government; for which reason the people say that the *committée revolutionaire* was instituted by the government of Robespierre *pour battre de la monnoie* (to coin money), but that the tribunal special has been instituted by the government of Bonaparte *pour payer ses dettes* (to pay their debts).

'As an instance of the extraordinary charges of this tribunal, we may cite the cause of Mr. L. He was convicted of a faux, which was only an error of 400 livres in an account of several millions. Beside being condemned to be publicly exposed, and to work eight years in the galleys, the expence of his process amounted to the very moderate sum of *twenty-five thousand livres.*'

A *nota bene* is added at the end of this section 'on Special Tribunals,' in which Dr. M. informs us that these particulars were communicated to him by a gentleman at Paris; and that, as the name cannot be mentioned, 'the reader will be pleased to give them that degree of credit which he thinks they deserve.'

serve.' This is a very faint recommendation of their authenticity.

A curious reason for imprisonment in a dungeon is recorded on undoubted authority:

'A man, well known on the turf in England, whose name I cannot at this moment recollect, was imprisoned either in the Bicetre or St. Pelagie in Paris, and kept for a long time *en secret*. He was not allowed to have any communication with his banker, who did not know what had become of him, and could not therefore supply him with money, although he had funds for that purpose in his hands. After some months, however, this restriction was taken off, and he was allowed to emerge from his cell and bed of straw. He then related to some English gentlemen, with whom he had an opportunity of conversing, that his imprisonment arose from the following circumstance:

'A Frenchman of some fortune, who had been in England, took a fancy to a horse belonging to this person. He said, if he would deliver the horse in Paris, he would agree to pay the price of five hundred pounds for him. The bargain was struck. The horse arrived in Paris. The Frenchman receded from his bargain. The Englishman got angry; and fruitless altercations ensued. Meeting with this Frenchman one day, coming from the Second Consul's, after dinner, the Englishman again addressed him with remonstrances; but, finding these could produce no effect, was proceeding to use arguments of a more powerful nature, when the other took to his heels, and sought refuge in Cambaceres's house.

'The Second Consul was violently offended. The Englishman was next day arrested, conveyed to prison, immured in a solitary cell, and accommodated with a naked bed of straw.'

In the section 'on the remnant of the Brissotin party,' we meet with these observations:

'This unfortunate party, once in possession of sovereign sway in France, were originally 32 in number, when they met in a club in the *Palais Royal*. There are now only *two* of them remaining, Sieyes and Rœderer; certainly not the most respectable members of the party.'—

'Perhaps of all, who took a conspicuous and active part in the French revolution, not above one in fifteen or sixteen is now alive; and these in all probability the most despicable of the whole. It might be worth the trouble of any man, who has leisure and opportunity to make a minute statement and calculation on this subject, to undertake the task. If well executed, it could not fail to prove instructive to the world.

'It might naturally be expected that the memory of men, who had distinguished themselves in the revolution, although they had fallen victims to party struggles, should be respected by revolutionists; and that this respect should be transferred in some measure to their families. But that is not the case in France. There, more than in any other country, success alone is virtue, and failure alone is vice. While the family of Rœderer is rolling in wealth and influence, that of Brissot is consigned to poverty and neglect. I have seen

seen the widow of this celebrated deputy attending, like an excellent mother, to the duties of educating a fine family of children; and endeavouring to forget, in the name of Warville, every trace of the power and influence which she once enjoyed in Paris, as Madame Brissot. Madame de Warville is happier, and deserves to be so, than Madame Bonaparte.'

Various comparisons of London and Paris have been made. Dr. M., in maintaining the superiority of the former, urges the advantages arising from topographical situation; and he is of opinion that the improvement of a country greatly depends on the favourable position of the capital for participating in commercial benefits. The inland situation of Madrid is supposed by him to have retarded the amelioration of Spain; and he recommends it to Prussia to transfer the seat of empire from Berlin to Dantzig, and to Austria to remove its court from Vienna to Trieste. With Dr. M.'s ideas on this subject, the metropolis of his own island must appear greatly superior to that of France:

'Had London been built in an inland part of the kingdom, which no ships or vessels could approach, it would not now have been distinguished, above all cities in the world, for commerce, manufactures, industry of every kind, affluence, independence, and power. Had Paris been built in a situation accessible to shipping, it would have been a commercial, manufacturing, industrious, affluent, independent, and powerful city. The inland position of Paris, then, is in a great measure the remote cause of the little freedom, which has ever existed in France, of the complete despotism which has reigned at all the periods of the revolution, and of the absolute tyranny that prevails at this moment. The French reproach the English with being a nation of shopkeepers: but to speak justly, London may be called a city of Warehouses, and Paris a city of Shops. The inhabitants of Paris, who are in business, are almost all subject, less or more, to the will of the reigning party of the day: those of London are not subject to the caprice of any man, or of any party.'

Though Dr. Maclean was among those who were unjustifiably detained as prisoners of war, he succeeded in his attempt to procure the erasure of his name from the list; and however meanly he thinks of the French people, he must allow that the motive on which he obtained liberation was honourable to their character; viz. gratitude for his having acted with humanity to some French who were made prisoners by us in the East Indies during the late war, while he was a naval surgeon on that station.

The journey from Paris to Bourdeaux, with the account of the latter city, occupies a large portion of this volume, and contains some entertaining particulars. Dr. M. is very solicitous to prove that travelling in France is not, all things considered,

dered, so cheap as it is in England. He remarks, on commencing his journey to Bourdeaux:

'It was more than three weeks after I had obtained my passport before I was enabled to leave Paris. Being at length prepared for the journey, I took a place in the diligence, which sets off from the *Rue de Bouloy*, for Bourdeaux. The price of the place was 72 livres, or 3*l.* Sterling; apparently a very moderate sum for 164 leagues, or about 410 English miles. This is certainly one of the cheapest roads in France. But if we compare it with the rate of travelling in England, making allowance for difference of celerity and comfort, it will appear extravagantly dear. In a French journey, the expences on the road are, from the length of time, necessarily more considerable than in an English one. If seven days be required to travel from Paris to Bourdeaux, a distance of 410 miles, while the journey from London to Edinburgh, being nearly 500 miles, is performed in about 60 hours, and if the price be as 3 to 5, we shall find that the rate of travelling in England is not only absolutely cheaper than in France in respect to distance, but that it is farther attended with an immense saving of time, even to two thirds.'

When comparisons are made, they ought to be exact. The distance is not quite *four* hundred miles from London to Edinburgh; and we apprehend that the fare is more than 5l. The advantage of superior celerity and comfort is most decidedly in favour of English travelling: but, to have enabled the reader to have compared the whole expence with that of travelling in a stage-coach over an equal distance in England, Dr. M. should have stated his expences on the road for these seven days.

An individual, passing in a stage-coach through a country, has a very poor opportunity of collecting the state of political opinion; yet Dr. Maclean is induced to believe, from what he heard, that the people of France are not attached to their present government. By the breaking down of the vehicle, the whole journey was so deranged, that the chief towns which lay in the route were passed in the dark: but for this loss some compensation was made by beautiful prospects occasionally presenting themselves. At one place, he was surprised to meet with a great number of waggons loaded with cotton and wool, which he found were proceeding to the low countries; for that 'since navigation had been impeded by the war, the manufacturers of Brabant had been obliged to get their cotton and wool by land from Bourdeaux.'—Opinions are given respecting the Invasion, but they do not perfectly harmonize. At one time, Dr. M. inclines to the belief that the French government wish to prepare the public mind for gradually abandoning the project; at another, he represents it as playing the deepest game, by amusing us with an ostentatious display of the flotilla at Boulogne, while it is preparing vessels,

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in retired places, of much larger dimensions, to be employed against us. We shall not discuss conjectures respecting the plans and preparations of the enemy: but we are proud to think that, on this occasion, we feel like the antient Greeks when they were threatened with invasion by the Gauls: "*Fuisse tàm privatim singulis hominibus, quàm publice civitatibus, unam communemque omnibus sententiam, aut funditùs pereundum, aut bello hostem superandum.*"

Mo-y.

ART. XV. *An Account of the Native Africans in the Neighbourhood of Sierra Leone*; to which is added an Account of the present State of Medicine among them. By Thomas Winterbottom, M.D. Physician to the Colony of Sierra Leone. 8vo. 2 Vols. 15s. Boards. Hatchard. 1803.

THE establishment of the colony of Sierra Leone, though it has not, from a variety of causes, yet produced the extensive advantages which were expected by the philanthropic men concerned in its formation, has nevertheless afforded very desirable opportunities of acquaintance with the manners and institutions of some of the tribes of Native Africans which were before imperfectly known. The present publication will, therefore, be received with satisfaction, as forming a connected and interesting series of observations on these subjects, made during the author's long residence in an official situation at that colony; and though many of these particulars have already been communicated by former travellers, they derive additional authority from the support of his experience. Dr. Winterbottom's professional habits naturally led him to pay considerable attention to the state of medicine, among the inhabitants of that part of Africa in which he resided: but, as his remarks on this subject might be considered as little interesting to the general reader, he has confined them principally to his Second Volume.

At the commencement of his work, the author gives a summary description of the country in the neighbourhood of Sierra Leone, and of the different nations inhabiting it; after which, he proceeds to mention the different peculiarities in the climate of this part of Africa. The only divisions of the year, which are made by the natives, are the rainy and dry seasons; or, as they are called by some of their tribes, the *bad* and *good time*. The rainy season commences about the end of May, and terminates about the end of September. It is ushered in and carried off by Tornadoes, which also occur frequently in the months of April, June, October, and November. It does not rain incessantly during the whole of the wet season, but

in general twelve hours of heavy rain are followed by 24 or 30 hours of clear and pleasant weather. The quantity of rain which fell, according to the author's experiments, in the year 1794, amounted to 86.28 inches; and in the year 1795 to somewhat more than 82 inches.

"The air on the sea coast is in general so humid, that salt and sugar can scarcely be preserved in a dry and hard state. Iron is so speedily corroded by rust, that a thick bar of that metal, which has lain on the ground five or six years, may be broken in pieces with little difficulty; and leather soon becomes mouldy, and rots. This moist state of the atmosphere is not experienced at some distance from the sea; and in the interior parts of the country it is said to be common for a man to leave to his son. in good condition and well polished, the musket which he has used for forty years."

The mean heat in Sierra Leone was about 84° of Fahrenheit: but, in the native villages, the thermometer at noon usually stood some degrees higher than at Freetown, where the author's observations were made. The range of the Barometer rather exceeded ¼ of an inch, and Dr. W. had an opportunity of being fully convinced that a regular diurnal change in its elevation always takes place, the mercury invariably rising in the forenoon and falling in the afternoon. Harmattans or parching winds very seldom occur at this settlement.

The soil in the western parts of Africa is very luxuriant, and agriculture is universally practised among the natives. Rice is their principal and favourite article of food; and for its cultivation, nothing more is necessary than throwing it on the ground, and scratching it in by a kind of hoe. The clearing of the land is the most difficult task for the inhabitants, who never think of preparing more than is necessary for growing the quantity of corn wanted at one season; and, as they are ignorant of the advantages of manure, and are too indolent to hoe the ground, they never raise two crops from the same plantation, till all the ground in the neighbourhood has been cleared. In preparing their land, they merely cut down the wood, to which, before the rainy season commences, they set fire. The stumps of the trees, which are left unburnt, are speedily destroyed by the Termites, a kind of white ant; which are here very numerous, and seem to be wisely intended to remove the immense quantity of dead vegetables which would very much retard culture. The fires made for clearing the ground communicate to the grass, which here grows to the height of six or eight feet, and, from its dryness, burns with great rapidity. During this general conflagration, it is not safe to travel without materials for striking fire; for when a traveller sees a torrent of flame rushing towards him, he can only hope to escape it by making

making another, and following its progress until he secures a retreat. The palm-tree is one of the most valuable and ornamental of their vegetable productions. Its leaves afford an excellent thatch for their houses, and a kind of hemp for making fishing lines, &c. The inner bark is manufactured into cloth, and the outer into baskets, mats, &c. Its fruit supplies the palm-oil, which is used instead of butter, and is also employed with the alkaline lixivium of the Plantain or Banana tree, for making soap. The palm-tree likewise affords a wine which is in high estimation among the natives:

'To procure it (says the author) requires no small degree of agility and address. As the trunk of the tree is too rough to allow the hands and knees to be applied in climbing to its summit, the natives use a kind of hoop of an elliptical form, made of bamboo, and open at one side. The person about to ascend, first passes the hoop round the stem of the tree, including himself also; he then fastens the hoop by twisting its two ends into a kind of knot. The hands are applied to the sides of the hoop, while the feet are firmly pressed against the tree, and the lower part of the back supported by the opposite end of the hoop. In order to advance, the person thus prepared draws his body a little forwards, keeping his feet steady, and at the same moment slips the hoop a little higher up the tree, after which he advances a step or two with his feet. In this manner he alternately raises the hoop and his feet, and thus advancing, he gains at length the upper part of the stem, just below where the branches are thrown off. Here, at the height of 50 or 60 feet, with no other support than the pressure of his feet against the tree, and of his back against the hoop, he sits with perfect composure. In a small bag hung round his neck or arm he carries an auger to bore the tree, and a gourd or calibash to receive the wine. A hole is bored, about half an inch deep, below the crown of the tree, and into this is inserted a leaf rolled up like a funnel, the other end of it being put into the mouth of a calibash capable of containing several quarts, which is filled in the course of a single night. The liquor is discharged more abundantly during the coolness of the night and morning than in the heat of the day. About a quart of wine may thus be procured twice a day, for the space of a month, from each tree, without any injury to it, as it will yield the same quantity for many succeeding years. If, however, wine be taken from it for a longer time than about a month, the tree either dies, or requires a much longer respite to recover. When the palm wine has been drawn off, the hole is carefully filled up with mud, to prevent insects from depositing their eggs in it, the larvæ of which would destroy the tree.'

The Palm wine, when fresh drawn, very much resembles whey in appearance and taste, and is not intoxicating: but in 24 hours it enters into the vinous fermentation, in which state it is very inebriating, and on this account preferred by the natives.

In the situation of African towns, security is the principal object considered; since the inhabitants, without great precautions, are in danger frequently of being surprized and carried off into slavery. They generally choose the banks of some creek, rendered difficult of access by the thick mangroves with which it is lined; and when such a situation cannot be procured, in order still more effectually to protect themselves, they clear a small portion of ground in the middle of a thick impenetrable wood, barely sufficient for their buildings, and with footpaths leading to it which are so small and winding as scarcely to be traced: their towns are therefore very unhealthy, especially to Europeans. On the coast they seldom consist of more than 40 or 50 houses, and are built in a circular form, inclosing an area in the middle of which is placed the palaver house or town-hall. The houses are in general only one story high, and for the most part consist of but one room. They have no other openings than two doors to admit light, to keep up a circulation of air, and to let out the smoke of the fire, which is made in the middle of the floor:

'The entrance of a house is seldom closed by any thing but a mat, which is occasionally let down, and is a sufficient barrier against all intruders. The most intimate friend will not presume to lift the mat and enter in unless his salutation be returned. Nay, when the door is thus slightly secured, a woman, by pronouncing the word moorádee, *I am busy*, can prevent her husband from entering, even though he be assured she is entertaining her gallant; his only remedy is to wait for their coming out. The Africans are not much burthened with household furniture: a few mats to sleep on, and cloths to guard them from the cold at night, an iron pot, a few calibashes, a copper kettle for water, a balay or basket, with a small box for the women's clothes, constitute the chief part of it.'

The Palaver-house is the place in which all public business is transacted, and is a kind of central resort for the inhabitants of the town:

'The men pass much of their time here conversing with each other, and hearing the news of the town, and to this place strangers go, on their first entrance into a town, and sit down until an house be provided for their reception. This place being the chief resort of the inhabitants, may be considered as a kind of exchange, and it illustrates the ancient practice of "sitting in the gate" of cities, where, as being the most public place, all business was transacted, justice was dispensed, and markets often held *. Similar motives induce the Africans to hold their meetings in the búrree, or palaver house; for as they have no means of authenticating the principal transactions of civil life by

* Persons of rank used frequently to sit there to discharge the duty of hospitality to strangers, and to "all that went in at the gate."

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written documents, they are very careful to affix to every engagment, whether public or private, such a degree of notoriety as shall insure its memorial. For this purpose every contract is made before respectable witnesses, and when these die, people still remain who recollect to have heard the relation of it from them. Children are allowed, and even required, to be present at these meetings, and by hearing the old people converse about past transactions, the facts become indelibly imprinted in their minds; and by this early and continued practice their memories acquire an extraordinary degree of strength. The upper part of the bůrree, or palaver house, serves as a granary to preserve their rice; the entrance is by a hole in the floor, shut by a sliding door, and they ascend to it by means of a post, in which notches are cut.'—

'Much of the men's time is taken up by settling disputes among themselves or neighbours, which they call talking palavers, and of which they are so fond, that Africa, at the present day, may well deserve the title formerly given to it, Nutricula Causidicorum. When unoccupied by these employments they while away the hours in listless indolence, reclined upon mats, or sleeping in the shade. Indolence is, without doubt, a distinguishing feature in the character of Africans, as of all uncivilized nations. In their endeavours, however, to attain their favourite luxuries of tobacco and rum, no toil is thought too severe.'

Among the people who inhabit the sea-coast, the division of labour is little known; and the trades of blacksmith, joiner, architect, and weaver, which are the principal in use, are generally exercised by one man. In the more interior parts of the country, the arts have made a much greater progress, and are practised as distinct occupations.

The oil of palm is very generally used to anoint the body; and the peculiar smell, so much disliked in the African, is owing to the substances which they mix with that exudation.

The natives consider it as a beauty to have their front teeth pointed; and to effect this unnatural change, 'they place beneath the tooth a thin flat piece of iron; a sharp-edged knife is laid edgeways upon the upper surface of the tooth, and a pretty smart blow is given to it with a piece of wood, by which a part of the tooth is chipped off: this is repeated until the tooth is made perfectly sharp, in which consists the chief beauty. They do not complain of much pain from the operation, nor are they afterwards subject to any uneasy sensations in those teeth from drinking cold or hot liquors.' The practice of marking the skin of the forehead and temples, as is in common use among our sailors, is very frequent among the male Africans. The females also occasionally adopt the same fashion: but there is a species of tattowing peculiar to them, which is called Sora or Soccalla:

'It is used upon the back, breast, abdomen, and arms, forming a variety of figures upon the skin, which appears as if embossed. The

figures intended to be represented are first drawn upon the skin with a small piece of stick dipped in wood ashes, after which the line is divided by a sharp pointed knife. The wound is then healed as quickly as possible, by washing it with an infusion of bullanta. This operation is not performed by a particular set of people, but is practised by any one who possesses sufficient skill to make the attempt. This custom has prevailed very generally among rude nations, and is of very great antiquity; it was in use to denote their grief and lamentation for the dead, and also implied that they had devoted themselves to the service of some particular idol, whose image they had impressed upon their bodies. For this cause it is strictly forbidden in scripture. "Ye shall not cut yourselves, nor make any baldness between your eyes for the dead;" and again, "Ye shall not make any cuttings in your flesh for the dead, nor *print any marks upon you.*" Although the people who allow this custom do not attach to it any superstitious ideas, but practise it merely for ornament, yet it seems probable that the Mahommedan nations are influenced by this prohibition, and for the same reasons, as they say their book forbids them to practise it. These incisions or marks are generally made during childhood, and are very common on the Gold Coast, where each nation has its peculiar mode of ornamenting themselves, so that by the disposition of the marks it is easy to know which country the person belongs to; for the most part the females possess the greatest number of these painful ornaments.'

The Africans are fond of music and dancing: but the former, as may be readily imagined, is not of the most harmonious kind. Our tambourine and triangle are, however, borrowed from them.

With regard to government, it is conducted in a simple and patriarchal manner. At the head of every town, is what is called a *headman*, who is an elderly person, distinguished by his acquaintance with the laws of the country. He is much revered by the inhabitants, and settles the disputes which may arise among them. Criminal causes are submitted to an assembly of the headmen of the country, and slavery is the usual punishment of guilt.—It must be admitted that the accused have a poor chance of exculpating themselves from the crime of which they have been charged; for, if they deny it, they are obliged to submit themselves to an ordeal which varies according to circumstances, but is much more likely to prove their guilt than their innocence. 'Either a hot iron is applied to the culprit's skin; or he must slip his arm into a vessel full of boiling palm oil, and take from thence a snake's head, a ring, or some other article which has been put in for the purpose. In either case, his being burnt is considered as a sufficient proof of his guilt.' In the neighbourhood of Sierra Leone, the most usual mode of trial resembles that of *bitter water* formerly in use among the Jews, and is called *red water* by the Africans.

'A person accused of theft or of witchcraft endeavours, if innocent, to repel the charge by drinking red water. A palaver is first held among the old people of the town, to whom the accusation is made by one party, and protestations of innocence by the other; and if they determine that it shall be settled by a public trial, the accused fixes on some neighbouring town, to which he repairs, and informs the head man of his wish to drink red water there. A palaver is again held to determine whether his request shall be granted; if not, he must seek some other town. In case of the head man's acquiescence, the accused remains in the town concealed from strangers, sometimes for two or three months, before the day of trial is appointed. When that is fixed, notice is sent to the accuser three days before, that he may attend with as many of his friends as he chuses.

'The red water is prepared by infusing the bark of a tree, called by the Bulloms kwon, by the Timmanees, okwon, and by the Soosoos mille, in water, to which it imparts a powerful emetic, and sometimes a purgative quality. In some instances it has proved immediately fatal, which leads to a suspicion that occasionally some other addition must be made to it, especially as it does not appear that the delicate are more liable to be thus violently affected by it than the robust. To prevent, however, any suspicion of improper conduct, the red water is always administered in the most public manner, in the open air, and in the midst of a large concourse of people, who upon these solemn occasions never fail to assemble from all quarters, particularly the women, to whom it affords as good an opportunity of displaying their finery and taste in dress, as a country wake in England does to the neighbouring females. The accused is placed upon a kind of stool about three feet high, one hand being held up and the other placed upon his thigh, and beneath the seat are spread a number of fresh plantain leaves. A circle of about seven or eight feet in diameter is formed round the prisoner, and no one is admitted within it but the person who prepares the red water. The bark is publicly exposed, to shew that it is genuine. The operator first washes his own hands and then the bark, as well as the mortar and pestle with which it is to be powdered, to prove that nothing improper is concealed there. When powdered, a calibash full is mixed in a large brass pan full of water, and is stirred quickly with a kind of whisk until covered with a froth like a lather of soap. A variety of ceremonies, prayers, &c. are performed at the same time, and the accused is repeatedly and solemnly desired to confess the crime with which he has been charged. A little before he begins to drink the infusion, he is obliged to wash his mouth and spit the water out, to shew that he has nothing concealed in it: a little rice or a piece of kola is then given him to eat, being the only substance he is allowed to take for twelve hours previous to the trial; and, in order to prevent his obtaining any thing else, he is narrowly watched during that space of time by a number of people, who are responsible for his conduct. After having repeated a prayer dictated to him, which contains an imprecation upon himself if he be guilty, the red water is administered to him in a calibash capable of holding about half a pint, which he empties eight, ten, or a dozen times successively, as quick as it can be filled.

It probably now begins to exert its emetic powers, but he must notwithstanding persist in drinking until the rice or kola be brought up, which is easily seen upon the plantain leaves spread below. Should vomiting not be caused, and the medicine produce purgative effects, the person is condemned immediately; or if it be suspected that the whole of what he has eaten is not brought up, he is permitted to retire, but with this reserve, that if the medicine shall produce no effect, upon his bowels until next day at the same hour, he is then, and not before, pronounced innocent; otherwise he is accounted guilty. When the red water proves purgative, it is termed "spoiling the red water." The utmost quantity which may be swallowed is sixteen calibashes full; if these have not the desired effect, the prisoner is not allowed to take any more. When neither vomiting nor purging are produced, the red water causes violent pains in the bowels, which are considered as marks of guilt: in such cases they endeavour to recover the patient by exciting vomiting; and to sheathe the acrimony of the red water they give him raw eggs to swallow. In some instances the person has died after drinking the fourth calibash. If the rice or kola be long in coming up, it is common for some of the culprit's friends to come near, and accuse him with great violence of some trifling fault; for they suppose, if any thing prejudicial to his character were concealed, it would prevent the favourable operation of the red water. Women at such a time, when the trial is for witchcraft or some other crime and not for adultery, have an excellent opportunity of proving their chastity before the world, by publicly declaring that they have proved faithful to their husband, and wishing that they may be punished if they have spoken falsely: this is looked upon as a most irrefragable proof of fidelity. When the accused is permitted to leave the tripod upon which he is seated, he is ordered to move his arms and legs, to shew that he has not lost the use of them, and immediately runs back into the town, followed by all the women and boys shouting and hallooing. People who have undergone this trial, and have escaped, acquire from that circumstance additional consequence and respect. When acquitted, they dress, particularly the women, in their best clothes, and visit all their friends and acquaintances, who receive them with many tokens of affection and regard. When the accused dies upon the spot, which frequently happens; or when the red water *is spoiled*, and the party is too old to sell; one of his family, unless he can redeem himself by a slave, is taken and sold. Sometimes, for want of a proper opportunity, the affair remains unsettled for many years, and I knew an instance of a young man having actually been sold for a slave, because his *grand-mother* had spoiled red water many years before he was born.'

An institution called Purra exists among the Bulloms of Sherbro, which resembles the antient secret tribunals of Germany, and is equally an object of dread. The peculiar matters of attention with this tribunal are witchcraft, murder, and contumacy in their members, who are expected to keep the secrets of the confederacy, and to observe its mandates. The guilty are punished in so secret a manner, that the perpetrators are never known.—Among the Soosoos, is an institution of

of a somewhat similar kind, called Semo, and by the natives who speak English, *African Masonry.* The initiated have a language peculiar to themselves. The jurisdiction of both these institutions is confined to men: but there is one to which women only are amenable, called *Boondoo*, and an old woman called *Boondoo-woman* has the entire superintendance of it. The object of this inquisitorial establishment is to extract from women a full confession of every crime of which they may have been guilty themselves, or to which they may have been privy in others. If their confession be satisfactory to the Boondoo-woman, they are liberated, and an act of oblivion is passed with respect to their former conduct; unless their crime has been witchcraft, which is always punished with slavery. If the unfortunate woman protest her innocence, or refuse to tell all that she knows, she is invariably cut off by a sudden death.

Polygamy is admitted to any extent, but marriages may be set aside on proper cause being shewn. This custom does not prove the source of the violent commotions in families which might be imagined; and a younger rival scarcely excites in the former wives any emotions of jealousy.

'A Foola woman of some consequence and much good sense, whose husband had four wives, being asked if she did not wish to reign alone, replied in the negative; for as she was not *company* for her husband, she would be quite at a loss for amusement, were it not for the conversation of his other wives. The first wife a man takes, enjoys a greater share of respect than the others, and retains the title of head woman, with a degree of enviable authority, long after her personal charms have ceased to enslave her husband's affections.'

The commerce of Africa is principally that of barter: but, though the natives are nearly unacquainted with the use of coin, they form to themselves an ideal standard, by which they determine the value of commodities bought and sold. In some parts of Africa, this is a nominal medium called a Bar; to which, in calculation, commodities are reduced. In others, different weights of gold are used for the same purpose:

'The strangest and most curious kind of commercial intercourse is that which is practised by a nation inhabiting the banks of the Niger. They trade with Moorish merchants, who annually pay them a visit, without the parties seeing each other, or practising any fraud. The merchants repair every year, at a stated period of the moon, to a certain place, where they find in the evening the articles they are in want of, consisting chiefly of gold dust, disposed in small heaps at a little distance from each other. Opposite to these heaps the merchants place the value they intend to give for each, consisting of coral, beads, bracelets, and other trinkets, which they leave there and retire: next day the negroes return, and if they approve of the bargain they take away the trinkets, or, if not, they diminish the quantity of gold.'

Dr.

Dr. Winterbottom devotes a chapter to the consideration of the physical peculiarities of the Africans, which he refers to the effects of climate. He takes some pains to vindicate them from the charge of want of natural affection, and from those of timidity and stupidity, which have been so liberally preferred against them. Their affection to their mothers is extremely great, as are their regard to the aged, their attachments, their hospitality, sensibility to personal favours, and acuteness to an insult or indignity.—Considerable attention, we are informed, is paid to the instruction of children among some of the nations, and no marks of indocility appear in them.

The last two chapters of this interesting volume are employed in detailing the religious superstitions of the natives; with the trials, punishments, funerals, and mourning of the Mohammedans. A curious account is given of a Mohammedan impostor, who gained by his artifices a great share of credit among the people; and of the practice of Obi as existing in the West Indies: of which also a description has been already furnished in Mr. Bryan Edwards's valuable History of the West India Islands.

Three Appendices are annexed; the first containing a description of the Colony of Sierra Leone; the second, a meteorological account of this settlement; and the third supplies a description of the Termites, taken from Mr. Smeathman's paper in the 71st volume of the Philosophical Transactions.

In our next Number, we shall examine Dr. W.'s second volume; in which he restricts his attention to the State of Medicine among the native Africans.

[*To be continued.*]

MONTHLY CATALOGUE,

For MAY, 1804.

HISTORY.

Art. 16. *An accurate Historical Account of all the Orders of Knighthood at present existing in Europe.* To which is prefixed a Critical Dissertation upon the antient and present State of those Equestrian Institutions, and a prefatory Discourse on the Origin of Knighthood in general, the whole interspersed with Illustrations and Explanatory Notes. By an Officer of the Chancery of the Equestrian, Secular, and Chapteral Order of Saint Joachim. 2 Vols. 8vo. pp. 240 and 315. 18s. Boards. Printed at Hamburgh, for White, London.

THE title page sufficiently announces the object of the present work; which traces each order to its origin, gives an account of its

its founder, of the occasion of its institution, and of the rules and regulations by which it is governed. It is evidently intended less to be regularly perused, than to be occasionally consulted; and in this latter point of view its claims are respectable, and such as intitle it to a place in the libraries of all inquisitive persons. Jo.

FINE ARTS.

Art. 17. *Outlines from the Figures and Compositions upon the Greek, Roman, and Etruscan Vases of the late Sir William Hamilton;* with engraved Borders drawn and engraved by the late Mr. Kirk. 4to. 2l. 2s. Boards. (5l. 5s. coloured.) Miller. 1804.

This very beautiful work, containing sixty-two plates, is selected from the two publications of the late Sir William Hamilton, the one in four volumes folio, and the other in three, edited by Tischbein. The selection has been made not only on account of the beauty of the composition, and the elegance and truth of the individual forms, so evident in all the designs, but because, among the originals, many were preserved which are rendered exceptionable by indelicacy of expression. All of this description are excluded from the present volume.—'The various beautiful borders,' says the editor, 'which surround these designs, were not so placed in the original vases, but served there merely to ornament the handles, and other parts; nor were the border and figures, which are upon the same plate in this work, always upon the same vase.'—We entirely concur with the editor in his remark that 'nothing can exceed the different borders in simplicity, in variety, in elegance, in richness, or in beauty, and all modern ornaments sink in the comparison.'

The truth and correctness of outline in these figures are very remarkable, and must render them eminently useful to the student. "Until the importance of outline," says a learned author, who has written on the subject, "be generally admitted, and its perfection as generally sought, till it be understood, that there can be no *real* art without it, and that no man deserves to be called an artist, who is defective in this best rudiment; we may continue to model, to carve, and to paint, but without it we shall never have artists, sculptors, or painters." This work is admirably calculated to promote the desirable purpose so justly and strongly recommended by Mr. Cumberland; and while it deserves a place in the cabinet of the collector on account of its beauty and elegance, it may be safely intrusted to the attention of the youthful student of either sex, on account of the taste and chasteness of the designs.

The Introduction contains some judicious remarks from the Dissertations by M. D'Hancarville, inserted in Sir William Hamilton's volumes; and a short but satisfactory explanation of the subject represented accompanies each plate. S.R.

MEDICAL.

Art. 18. *The Natural History of the Human Teeth,* including a particular Elucidation of the Changes which take place during the Second Dentition, and describing the proper Mode of Treatment to prevent Irregularities of the Teeth; to which is added an Account

count of the Diseases which affect Children during the first Dentition. Illustrated by 13 Copper Plates. By Joseph Fox, Member of the Royal College of Surgeons, &c. 4to. pp. 100. 1l. 10s. Boards. Johnson. 1803.

The observations relating to the structure and growth of the teeth, which are contained in this useful publication, so nearly coincide with those of Dr. Blake *, that it will scarcely be necessary to present our readers with any analysis of them; and it may suffice to point out those instances in which there happens to be a difference of opinion between these two authors. Mr. Fox seems to be a man of correct observation; and we therefore consider the similarity of his doctrines with those of Dr. Blake, as affording a very desirable confirmation of some ingenious opinions on the physiology of the teeth. Mr. F. admits that the membrane surrounding the pulp, which is destined to receive the osseous matter of the teeth, is composed of two laminæ; and he is satisfied that he has demonstrated the vascularity of its internal one by injection. He does not, however, appear to assent to the assertion of Dr. Blake, that the membrane of the pulp becomes closely connected to the neck of the tooth, as soon as the crown of it is completely ossified; and he therefore considers this membrane as pressed by the tooth when it rises; to which cause, and the force applied to the gum, he refers (according to the usual opinion) the irritation produced in teething, which he thinks is to be best remedied by dividing the gum and the membrane which it covers. We agree with him on the propriety of this practice, when marks of pressure are found to exist, because the gums are extremely irritable, and must necessarily be in some degree affected by a force acting from below: but, as we have no reason for doubting the accuracy of Dr. Blake's observations, on the adhesion which he represents to take place between the membrane and the neck of the tooth, we must attribute the symptoms remarked in teething solely to the effects produced on the gums. Perhaps the present author's experience of the fact differs from that of the gentleman whom we have just mentioned.

Mr. Fox considers the existence of absorbents in the teeth, as proved by the occasional removal of a quantity of their inner part; and by extraneous bodies (as bullets, &c.) being sometimes found perfectly loose in the teeth of elephants. In some parts of his book, however, he improperly terms the mode of removal an ulcerative process, as if ulceration and absorption were either necessarily connected, or synonimous.

After having given a perspicuous view of the anatomy and physiology of the teeth, Mr. Fox goes on to the consideration of the prevention and treatment of irregularities in them, the removal of such as are supernumerary, and the practice requisite in caries of the primary teeth, and in teething.—As his opportunities of practical observation on these subjects seem to have been extensive, his remarks are in course deserving of proportionate attention.

The plates illustrating this work are well executed, and the whole forms a very handsome volume.

Yell.

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* See M. R. Vol. xl. p. 373. N. S.

Art.

Art. 19. *The Edinburgh Practice of Physic, Surgery, and Midwifery;* preceded by an Abstract of the History of Medicine and the Nosology of Dr. Cullen, and including upwards of Six Hundred authentic Formulæ from the Books of St. Bartholomew's, St. George's, St. Thomas's, Guy's, and other Hospitals in London, and from the Lectures and Writings of the most Eminent public Teachers. With 20 Quarto Plates. A new Edition in 5 Volumes. 8vo. 3l. 15s. Boards. Kearsley. 1803.

The first two volumes of this large work are devoted to medicine; the third and fourth to surgery; and the last to midwifery. It is intirely a compilation, in which the reader is generally left to form his own conclusions on the subjects treated, without any assistance from the editor. Some of the best professional treatises have contributed to the formation of this system, but the materials which they furnish are generally given without any attempt at abridgment:—which circumstance, aided by a vast number of cases and opinions taken verbatim from minor publications, has swelled the collection to a superfluous size. It is obvious, however, from the respectability of the sources of information, that the volumes necessarily contain a great mass of valuable matter.

RELIGIOUS.

Art. 20. *A Charge delivered to the Clergy of the Diocese of Lincoln,* at the triennial Visitation of that Diocese in May and June 1803. By George Pretyman, D.D. F.R.S. Lord Bishop of Lincoln. 4to. 1s. 6d. Cadell and Davies.

It may be termed a stroke of controversial generalship in the advocates for Calvinism, to assume to themselves the appellation of *Evangelical Preachers;* by which the question at issue between them and their opponents is in a manner prejudged. Bishop Pretyman, however, disputes the justice of the epithet, and here employs himself in proving that the peculiar doctrines of Calvinism, viz. *partial election and reprobation,* make no part of the New Testament, nor of the Liturgy of the Church of England, nor of the Homilies. He observes (and, we think, with truth,) that in reference to redemption by Christ, every expression is employed throughout the Scriptures which denotes universality: with respect to the Liturgy, he might have adduced even stronger passages, if possible, than those which he has quoted, to prove that it does not countenance the abhorrent doctrine of reprobation; and since a confident appeal has been made to the Homilies, as decisive evidence in this controversy, he observes that 'not one of the peculiar doctrines of Calvinism is mentioned in either of the two books of Homilies: that the word Election occurs only once, and then not in the Calvinistic sense: that the word Reprobation does not occur at all; and that nothing is said of Absolute Decrees, Partial Redemption, Perseverance, or Irresistible Grace.' This is certainly a singular circumstance, if the authors of the Homilies were rigid Calvinists: it is a fair presumption to the contrary; and it is more than a presumption when united with passages in them which are evidently not Calvinistic.

Dr. Pretyman contends that the Established Church is not Lutheran, nor Calvinistic, nor Arminian, but scriptural; and he concludes with exhorting

exhorting the parochial clergy strenuously to withstand the dangerous attempts of schism and enthusiasm.

Art. 21. *A catechetical Explanation of the Grounds and chief Precepts of the Christian Doctrine,* from the first Principles of Natural Religion to its Completion under the Gospel Covenant. By the Rev. William Sandford, Vicar of Castlerea in the Diocese of Elphin. 12mo. pp. 350. 3s. Cadell and Davies.

There is a remarkable addition to the above title, in these words; 'designed principally for the senior classes of schools, and for all churches and sects who "bow at the name of Jesus," Phil. ii. 10. which latter phrase, we conclude, is intended to mean all who acknowlege and submit to his authority as a divine teacher and saviour; since bending the knee or bowing the head is not, literally, designed by the passage. The work is called *catechetical*, which, respecting its form, may occasion some mistake; since it is no otherwise such than as containing two or three suitable questions placed at the foot of the page, answers to which an attentive reader easily gains by a perusal of the paragraphs to which they relate. It is a compilation from different authors, principally Clarke, Taylor, Locke, Butler, Horne, Robinson, Ryan, Pretyman, Watson, &c. It seems rather remarkable, especially as the compiler is an *Irish* clergyman, that Leland, so considerable a writer in support of Christianity, should not appear in the list: but we observe an accidental quotation or remark, in the course of the work, attributed to him. The great Mr. Locke is often cited, and mentioned with respect: but the reader is sometimes warned of *errors* in his 'Reasonableness of Christianity,' and also in his 'Essay on Government.'—Should it be so, *Humanum est errare!*—The man who labours faithfully for truth, and for public benefit, must be valued;—and there are vulgar errors, as well as private mistakes!

It might be easy to point out deficiencies or partialities in this little compendium: but some compensation is made by the good sense, the useful information, and the instruction which it comprizes; and the whole concludes with a few useful practical remarks. We must not dismiss this article without mentioning the editor's very earnest address to the Societies in London and Dublin for promoting Christian knowlege, to whom he presents this essay, assuring them that 'should any emolument arise from its sale, he has appropriated it to a very interesting public charity.' Candour may also require the notice of another circumstance, viz. that bad health obliged him to reside for a time in the west of England, distant from public or private libraries, or literary assistance, in which situation he has collected and compiled the book which here offers itself to the world.

Art. 22. *A Theological Dictionary:* containing Definitions of all Religious Terms: a comprehensive View of every Article in the System of Divinity: an impartial Account of all the principal Denominations which have subsisted in the Religious World, from the Birth of Christ to the present Day. Together with a Statement of the most remarkable Transactions and Events recorded in Ecclesiastical History. By Charles Buck. 8vo. 2 Vols. 19s. Boards. Williams.

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In former periods, when religious controversy was more in vogue than it is in these days, a publication like the present would have been in great request, and secure of a rapid sale. It posseses value, however, independently of temporary circumstances. Theology is an important branch of general knowlege, of which a person of liberal education cannot without reproach be wholly ignorant: since no one will be able to understand the civil transactions of mankind in past times, without some acquaintance with the various religious opinions which have divided and distracted society. In these volumes, a neat and succinct account of them is given; and, as far as we have examined them, they seem to possess much correctness. Jo.

Art. 23. *Practical Sermons on several important Subjects*, for the Use of Families, by the Rev. Theophilus St. John, L. L. B. 2d Edition. 8vo. pp. 400. Boards. Vernor and Hood, &c. 1804.

The author's own advertisement may afford an idea of this volume:

'The reader is entreated to consider these sermons as entirely calculated for a popular auditory; such as a clergyman, ardently desirous of doing good, would write for the use of his congregation, without the intention of their being ever read, and which, when they have been preached, are to be deposited in his study. This is the author's apology for offering to the world a volume of discourses containing very little reasoning; for he never knew a deep reasoner an useful preacher; but he knows some deep, and very excellent reasoners, who often preach to very small, and sometimes, very inattentive congregations. A clergyman may read the sermons of Clarke and Sherlock with great improvement to himself, but would deliver them from the pulpit, with little edification to tradesmen, and their wives and children; to farmers, mechanics, servants, and labourers. To such an auditory, abstract reasoning, and profound argument will generally be unintelligible. It is not meant, however, to recommend flimsy declamation, which may indeed please the ear, but generally fails to impress the mind. A sermon, in the judgment of every critic, should unite, according to its subject, a certain portion of plain argument, with a pathetic appeal, and forcible address to the hearers. The author, having no motive but utility in the publication of the following sermons, deprecates the severity, and solicits the candour of his readers.'

We are entirely disposed to comply with the writer's wishes, for we think favourably of his intentions; and we do not incline to condemn his sermons. We accord with him in opinion that mere abstract reasoning will not conduce to the edification of Christian audiences in general but there is a kind of reasoning which is suitable and likely to be useful to them all.—We meet with many sensible and judicious remarks in this volume;—its prevailing strain is practical, and it is animated by lively exhortations and earnest address. The language is plain and proper; though we observe an inequality in the discourses, some considerably differing in style and manner from others. As to an air of popular orthodoxy, which prevails in the volume, we have only to remark that the author's account of the 'new birth,' in sermon 11, may hardly be deemed consistent with that system: but we ought to say that the discourse is sensible, instructive,

structive, and practical. Whether it entirely comports with the meaning of our Saviour's account, we undertake not to determine.

The first sermon, which considers the 'duties of ministers and people,' even should some little excess be admitted, may prove sufficient to convince each party, in different parishes of this kingdom, that there is cause to be humble, and room for repentance and amendment. The Sermons on the 'uncertainty of life,' on 'compassion,' on 'uprightness,' on 'sickness,' not to enumerate others, are well adapted to the end proposed; and on the whole, whatever reason there may be for the author's apology, they give us the idea of a man who has a zeal for that best of all causes, the cause of real piety, virtue, and benevolence, which comprehends all that is estimable and valuable; and to the assistance of which, we hope this publication will contribute.

Art. 24. *Christianity the Friend of Man.* By James George Durham, A.B. 12mo. pp. 116. Boards. Hatchard. 1803.

Cordially do we agree with the above sentiment! Christianity is indeed the *friend of man;* and the more completely its nature and design are apprehended, the more disposed shall we be to embrace it and adhere to it. Numbers, we doubt not, receive this as a truth, who may not, or cannot, in every instance unite in opinion with the author of this tract; who, with a laudable zeal, here pleads its cause. 'In defence of it (he says) he would gladly employ all the faculties of his mind, and exert all the energies of his soul; he would promote its diffusion in life, and supplicate for its perpetuation in death.' He expresses his sense that his imperfect attempt contains a very superficial sketch of the advantages which Christianity affords; and he adds that he has neither opulence to purchase nor patronage to command renown: yet having observed that *mean* abilities are sometimes regarded with partiality, when engaged in the cause of happiness and truth, he cherishes a hope that 'piety of heart will excuse what elegance of taste must condemn; and that success will ultimately crown what principle has begun and perseverance continued:' If not, he says with Cowper, —

"Let Charity forgive him a mistake,
'Tha zeal, not vanity, has chanc'd to make,
And spare the 'writer' for his *subject*'s sake."

Though, in some respects, we may not quite accord with Mr. D.'s representations, and also perceive deficiencies, we readily allow a proper merit to this little volume, and regard it as calculated to be useful. It comprehends many extracts from good writers, and presents several just considerations, to prove the beneficial tendency and real excellence of the Gospel.

Art. 25. *The Christian Faith;* or the Catechism of the United Church of England and Ireland, briefly proved and explained from Scripture, by the Rev. Samuel Turner, A.M. 12mo. 1s. 6d. Boards. Cadell and Davies. 1803.

This little comment on the catechism does not appear to us to contain any thing particularly striking: but it may prove acceptable and useful, since it is plain and moderate. Some apposite texts of

Scripture

Scripture are introduced under the different heads, but the reader is not led to controversy.—The 'descent into *hell*,' mentioned in the creed generally called, 'the apostles',' (though, as here hinted, of later date,) is explained to refer to 'the state of the dead;' and other parts intimate a temperate state of mind, with a solicitude to advance the great object of a godly and virtuous life: but when the whole is finished by an authoritative passage, well-becoming only an *inspired* pen,—"If any man teach otherwise," &c. some doubt of the ingenuousness and candor of the writer may be excited.

Hì.

Art. 26. *Diatessaron*, or the History of our Lord Jesus Christ, compiled from the Four Gospels, &c. By the Rev. T. Thirlwall. 8vo. 6s. Boards. (Also an Edition in 12mo.) Rivingtons.

After having published, for the use of schools, the Latin version of this Harmony of the Gospels (see Review Vol. xli. p. 93.), the author has proceeded to favour the English student with the same assistance. The preface contains but little, it is true: but that little is good. The notes are useful, but have no particular merit.

Man^{s}.

Art. 27. *Letters of Consolation and Advice from a Father to his Daughter, on the Death of her Sister.* 12mo. pp. 184. 3s. Boards. Rivingtons.

Many good and pious directions will be found in this collection of letters, both for support under grief, and for the fulfilment of the moral and religious duties of life. If there be nothing peculiarly novel in these instructions, yet their importance intitles them to be inforced again and again; especially when they are placed, as in the present volume, in a prominent and interesting point of view. The serious *tranquillity*, with which the author writes, induces us to suppose that his situation as a mourning parent is assumed: but whether this be the case or not, his counsels deserve the attention of both parents and children.

D.^{o}

EDUCATION, &c.

Art. 28. *Geography for the Use of Schools, and Young Persons in general.* Illustrated with 50 Copper plates. By the Rev. J. Goldsmith, Vicar of Dunnington. 12mo. pp. 560. 10s. 6d. bound. R. Phillips.

In the practice of drawing maps, Mr. Goldsmith observes, the whole secret and business of teaching and learning Geography are comprized. In this work, therefore, after having recommended the above mode of proceeding, he has furnished a concise grammar of Geography, to be committed to memory by the pupil. The rest of the volume consists of extracts from a variety of travels and voyages, delineating the manners and customs of the nations of the globe. Some tolerable maps on a small scale, and several amusing views of distant nations, will prove interesting to the youthful reader.

The history and political œconomy of nations form no part of the present work; and perhaps such information may be properly withholden at first, till larger treatises can be consulted and understood.—Experience alone can vindicate the propriety of this or that particular

mode of conveying geographical instruction; and all that can be said *à priori* is, that success will most probably attend that method which happily blends the *utile dulci*, and interests the attention while it informs the understanding. Man.

Art. 29. *An easy Grammar of Geography*, intended as a Companion and Introduction to the Geography for the Use of Schools. With Maps. By the Rev. J. Goldsmith. 12mo. 3s. bound. R. Phillips.

We have here the Grammar of Geography apart from the narrative of national manners.—The preface bespeaks the confidence of the author in the utility of his plan. Do

Art. 30. *Guide Pratique à l'Art de traduire du Français*, &c. *i. e.* A Practical Guide to the Art of translating French into the true English Idiom by means of an interlined Translation. By G. Poppleton. 8vo. pp. 278. 4s. 6d. Boards. Printed at Hamburgh, and sold in London by Rickman.

It appears to us that these exercises can only be used when a skilful master is at hand to guide the learner, and to correct his performances. We should in course have more approved the work, if it had been so constructed as to have enabled the student to proceed without the constant presence of a teacher. Jo.

Art. 31. *Thoughts on the Education of those who imitate the Great*, as affecting the Female Character. Crown 8vo. 2s. 6d. sewed. Hatchard.

Many just remarks are comprized in this little treatise, accompanied by some severe strictures on modern Education. This, however, is a subject by no means new in the present day; and it cannot be expected that there should be no repetition of the sentiments of former writers on the subject: but this circumstance does not diminish the value of the present little volume, which has also the merit of conciseness. It principally condemns that Education of which the aim is *Vanity*, and points out the importance of an acquaintance with religion and the duties of domestic life. Man.

Art. 32. *An English Introduction to the Latin Tongue*; compiled for the Use of Schools. By the Rev. T. Prichard, A.M. of Queen's College, Oxford. 12mo. 2s. bound. Symonds.

It may perhaps be attributed to our prejudice in favour of the Eton Grammar, that we do not on the whole admit the superiority of this rival. In some respects, it certainly conveys more information, and particularly in several good notes to the syntax: but, in regard to the classification of nouns and verbs, we must confess that we prefer the Eton method. Do

Art. 33. *Latin Dialogues*, collected from the best Latin Writers, for the Use of Schools. 12mo. bound. Pridden, &c.

Great care and attention appear to have been paid to the purity of the Latin idiom in this collection of Dialogues. The *Naufragium* and *Diluculum* of Erasmus, with some alterations, are also inserted. The editor (whom we apprehend to be Dr. Valpy of Reading) justly infers the utility of this plan, from the facility with which modern languages

languages are acquired by the aid of familiar dialogue. Two short tables of the value of the Greek and Roman coins are subjoined.—We doubt not that this performance will gain a ready admission into our classical schools. Man.

Art. 34. *The Elements of French Conversation*, arranged on a new Plan, and designed for the Use of Schools. By W. A. Bellenger. 12mo. Bound. Dulau and Co.

The object, to which Mr. Bellenger directs his attention, is not to draw up a new set of dialogues, but to amend and expunge the improprieties of former collections. This is certainly an important attempt, and we doubt not that it will meet the success which it merits. Do

Art. 35. *A Key to the Classical Pronunciation of Greek, Latin, and Scripture proper Names:* to which are added, Terminational Vocabularies of Hebrew, Greek, and Latin proper Names; &c. &c. The second Edition, with large Additions. By John Walker, Author of the Classical Pronouncing Dictionary, &c. &c. 8vo. 7s. Boards. Robinsons. 1804.

The favourable opinion which we expressed on our perusal of the first edition of this work (see Rev. Vol. xxix. N. S.) we are now ready to repeat; and in stronger terms, on account of the improvements and additions which have been made. The terminational vocabularies of classical and scriptural proper names, which are added to this edition, are both novel and ingenious; and the preparatory observations on Greek and Latin accent and quantity will be found to merit particular attention. We should do injustice to the author, if we were to endeavour by a partial extract to give our readers an idea of these curious reflections and conjectures; they merit a more minute attention, and cannot be duly appreciated without having recourse to the volume itself. Do

Art. 36. *Practical Geography*, &c. &c. By J. Ouiseau, A. M. 12mo. pp. 300. 3s. 6d. Boards. Mawman.

This concise treatise appears well calculated to assist the teacher in directing his pupil's attention to the principal outlines of Geography and History. It is drawn up in a skilful manner, and the materials are compiled as judiciously as the narrow limits of the work would allow. Although the Geographical part contains little more than an index of the situation and names of places, yet, in the hands of an expert teacher, it may form a basis for more extensive instruction; and as the author in his preface speaks from his own experience of the utility of his method, he is the better enabled to recommend it to others who are engaged in the business of Education. Do

Art. 37. *Progressive Exercises, adapted to the Latin Accidence;* to be written or repeated while Boys are learning the Nouns and Verbs. To which are added, a few of the most obvious Rules, with easy Examples, to teach Boys to construe or translate from the Latin. 8vo. 2s. 6d. Sael.

This appears to be an useful method for beginners, under the guidance of a master, and with the aid of a good grammar. Do

POLITICAL.

Art. 38 *Outlines of Rational Patriotism, and a Plea for Loyalty*; intended to promote the Love of our Country. With a concluding Address to Young Volunteers. By J. F. Hatfield. 8vo. 2s 6d. Hatchard. 1804.

Of the design of this pamphlet, it is impossible to speak without commendation; and if the composition be not in all places correct, an atonement is made in the variety of good principles and maxims with which it abounds. The author writes for the instruction and admonition of young country readers; to whom his brief view of our history, from William the Norman to the Revolution, with the nature of our civil constitution, and of the rights and privileges which we enjoy as Britons, may be acceptable, and serve to stimulate their patriotic ardor in their defence against the threatening invader. Mr. H.'s object, in his historical sketch, is to evince the fatal consequences of the Norman invasion, and to shew the length of time and succession of efforts which were necessary for the rectification of its evils. He adds, 'If England be destined to fall into the Vice-consulship of an inferior brother, it is easy to believe that posterity would have as much to do as our ancestors had, who were enslaved by the Norman conquest.'

In the introductory remarks, he displays the importance of Education, and in the concluding Address to Volunteers, he exhibits the connection of religion with National Prosperity.—Mr. H. congratulates his readers that '*trade* and *christianity* (we never met these words so coupled before) centre in this happy land;' and he mentions 'the Commons as being a third time in the *integer* of powers.' Mo.y.

Art. 39. *Letter to a Member of the present House of Commons.* By W. H. T. 8vo. 1s. Hatchard.

Exhortations to unanimity are good at all times, and will suit one ministry as well as another; and therefore the arguments of this pamphlet, intended to prop Mr. Addington's falling throne, may so far be applied to the resumed dominion of Mr. Pitt: but he will not relish the compliments which are paid to the gentleman who held the seals during his official inter-regnum. If recent changes have made a great part of this Letter obsolete, the author's remarks on the state of Ireland, and on the Volunteer system, ought not to be considered as being in this predicament. D.o

Art. 40. *The Letters of Valerius*, on the State of Parties, the War, the Volunteer System, and most of the Political Topics which have lately been under public Discussion. 8vo. 2s. 6d. Hatchard.

Another champion for the Addingtonian administration, now no more;—another defence of the capacity and virtue of the late minister; who, it must be honestly confessed, was attacked rather by low wit than by argument, and who has retired with more than patrician dignity, extorting the respect of his bitterest enemies. The leading object for which this writer assumed the pen being now completely frustrated, it is useless to appreciate the abstract merit of his reasoning

reasoning on the late state of parties. The people are here also reminded of their privileges. Our Volunteers are applauded and instructed; and if they be as willing to learn as some are to teach them, their acquisition of military knowlege and skill must advance with astonishing rapidity. Mo-y.

Art. 41. *Alfred's Letters.* An Essay on the Constitution of England, and an Appeal to the People; with Six Letters on the Subject of Invasion; originally addressed to the Printers of the two Shrewsbury Papers. 8vo. 1s. 6d. Printed at Wellington.

These letters are well calculated to impress the public mind with a conviction of our civil blessings, and to rouse the people, at the present juncture, to a most vigorous and prompt defence of them against the inveterate enemy. Apprehensive that every thing may be lost by delay, the author is very energetic in exhorting the Volunteers to make all possible preparation, by a knowlege of tactics and the most perfect discipline, to meet the enemy; whose disembarkation on our island, he declares, may shortly be expected. Do

POETRY.

Art. 42. *The Evils and Advantages of Genius contrasted:* A poetical Essay, in three Cantos. By the Rev. William Tindal, A.M. F.S.A. 8vo. 2s. Richardsons.

More of poetical reading than of poetical power is displayed in these cantos: but some of the descriptions are pleasing We select, as a specimen of the author's manner, *the sleep of Genius:* (rather an ominous subject:)

'He seems,
At times, to wander underneath the roof
Of some cathedral, whose long, less'ning, aisles
Shame all the plans of art. Some hand unseen
Awakes the deep-ton'd organ: notes are heard
That art would ne'er acknowledge, but which art
Will never equal.—Now aloft he roams
Amid the dusty corridors: each hollow step,
Re-echo'd from the roof, excites a cloud
Of bats deform'd: now more deform'd; for, each
Adds to his leathern wings a demon's face.
To these his cheerless wand'rings nor intent
Nor end appears.—Now on the ridge he climbs,
The broken ridge, of some huge, ruin'd, fane,
Of altitude to overlook the earth,
Scarce dimly seen so high: the fragments rough
On which he rises sudden fail; he clings,
Suspended; quits his grasp, and, starting, wakes.' Man^{r}.

Art. 43. *Poems*, by Mrs. G. Sewell, Relict of the late Rev. George Sewell, Rector of Byfleet, Surrey. Crown 8vo. 7s. Boards. Robson, &c.

If there be nothing peculiarly striking nor animated in these poems, they possess a softness and sensibility which, without fascinating the

reader's imagination, conciliate *and win* his approbation. They are generally of a serious cast; except in a few instances, as in the fable of the dogs, which is a pleasing tale, and is not without humour; though even there the turn of the writer shews itself serious.—Several grammatical inaccuracies occur, and the frequent repetition of the interjection—'*oh!*'—'*oh! thou*'—fatigues the ear.

Man.

LAW.

Art. 44. *The Trial of John Peltier, Esq.: for a Libel against Napoleon Buonaparte,* First Consul of the French Republic, at the Court of King's Bench, Middlesex, on Monday the 21st February 1803. Taken in Short-hand by Mr. Adam, and the Defence revised by Mr. Mackintosh. 8vo. pp. 440. 12s. sewed. Jones. 1803.

It is scarcely necessary for us *now* to observe, that this is a trial which excited considerable degree of interest in the world. The *character* and *situation* of the person libelled naturally called forth the curiosity of the public; and the splendid eloquence, by which Mr. Peltier was defended, amply rewarded them for their attention. The libel was contained in the first and third numbers of a publication called the *Ambigu,* and its direct aim and tendency were to degrade and vilify the First Consul in the estimation of the people of this country and of France, and to excite to his assassination.—Lord Ellenborough, in his charge to the jury, made the following observations on the law of Libels:

'Gentlemen, it is my duty to state to you, that every publication that has a tendency to promote public mischief, whether by causing irritation in the minds of the subjects of this realm, that may induce them to commit a breach of the public peace, or whether it may be more public and specific, and extending to the morals, the religion, or magistracy of the country—these are all cases of libel. But more particularly, as in the present case, by defaming the persons and characters of magistrates and others in high and eminent situations of power and dignity in other countries, inconsistent with amity and friendship, expressed in such terms and in such a manner as to interrupt the amity and friendship between the two countries—every such publication is what the law calls a libel. Cases of this sort have occurred within all our memories. My Lord George Gordon published a libel on the person and character of the queen of France; and another person published a libel on the late Emperor Paul, in both of which cases there were prosecutions. In the first case there was a conviction, and punishment followed. The other case went the length of a conviction; and in respect to the legal effect of both these prosecutions, I am not aware it was ever judicially questioned. And therefore I lay it down as law, that any publication which tends to degrade, revile, and defame persons in considerable situations of power and dignity in foreign countries may be taken to be and treated as a libel, and particularly where it had a tendency to interrupt the amity and peace between the two countries. If any publication contains a plain and manifest incitement and persuasion addressed to others to assassinate and destroy the persons of such magistrates,

as

as the tendency of such a publication is to interrupt the harmony subsisting between two countries, the libel assumes a still more criminal complexion.'

It is well known that Mr. Peltier, 'notwithstanding,' to use the language of the chief justice, 'the very ingenious gloss and colour, by eloquence almost unparalleled, by which he was defended,' was convicted: *but he has never been brought up for judgment.* S.R.

Art. 45. *A Collection of remarkable and interesting Criminal Trials, Actions at Law,* &c. To which is prefixed an Essay on Reprieve and Pardon, and biographical Sketches of John Lord Eldon and Mr. Mingay. By W. M. Medland and Charles Weobly. Vol. I. 8vo. pp. 380. 6s. 6d. Boards. Badcock. 1803.

The professional reader will easily be enabled to form an opinion of the value of this publication from the succeeding remark: 'The knowledge to be acquired in pleaders' offices is certainly of high importance. It consists with being well acquainted with cases out of the common routine of practice, and preparing with more deliberate accuracy the pleadings for counsel with references to assist the memory: and, in cases of great difficulty, even the speech of the advocate is often manufactured in the office of the special pleader.'—Alas! how frequently are we compelled to lament the useless multiplication of law-books. D.o

MISCELLANEOUS.

Art. 46. *Art of Universal Correspondence:* peculiarly adapted to the Use of the Commercial World, and Travellers in Foreign Countries; which, with the Aid of a Dictionary only, will in a few Hours, enable two Persons, ignorant of each other's Language, to correspond in either: useful also to Schools, for Grammatical Exercises, and as a Substitute for Short-hand. By the Rev. P. Roberts, A.B. 12mo. 10s. 6d. Nicol.

Bishop Wilkins, the famous predecessor of Mr. Roberts in this line, possessed fertility of invention and extensive erudition: but, as here observed, it was found impossible to execute his ideas on the subject. Of his own work, however, Mr. R. says, 'this system affords the means of communication, by the application of a very few signs to the common terms of any language, so as by the aid of a knowledge of this system and a dictionary to be intelligible in any other.' The signs, we are told, will be *easily learned*, and the system itself, is *very concise* and *clear*.—'That it answers all the purposes of an *universal character* will appear from a consideration of the characters used, which are universal; the radical forms being permanent, and those in any one language merely the interpreted radical of another.' Two exemplifications of the art, one as part of a letter, are added, whether with complete exactness we will not assert, but, we believe, tolerably well; great nicety of attention is requisite when articles of this sort are committed to the press. We are informed that 'the reduction obtained in this way of writing is at least one fourth, frequently one third shorter than the original; so that, on an average,

at least one fourth of the time will be saved by writing according to the method here exemplified.'

We cannot undertake to offer any decided opinion on the merits of this scheme, which must be ascertained by the experiments of practitioners in the art. Hi.

Art. 47. *British Monachism:* or Manners and Customs of the Monks and Nuns of England. By Thomas Dudley Fosbrooke, M.A. F.A.S. 8vo. 2 Vols. 14s. Boards. Nichols, Payne, &c.

This gentleman is already known to the world as a diligent inquirer concerning monastic history; and of his ingenious poem on this subject we have already taken notice, in our 26th vol. N. S. page 24. Mr. Fosbrooke appears to be an adept in the science, if we may so term it, which he undertakes to illustrate: and he has been very laborious in collecting the materials; in compiling the narrative, and in his endeavours to render the whole detail exact and accurate. The employment was undoubtedly difficult, and he seems to apprehend that he could not have preserved fidelity, separate from the manner in which he has here chosen to exhibit the performance:

'As people (he observes) are very much inclined to censure books, either to keep preferment or notice out of the way of letters, or from not considering the difficulty or previous knowledge requisite to make them, I beg them in candour to consider, that I had no guide going before me to light my obscure paths; and two very powerful obstacles to contend with, expence without prospect of re-payment, and a very limited absence from my church. Of the *printed* books I could not at all pretend to give the original matter, to my style I could not give elegance, because I had to translate most motley materials, and did not chuse to destroy precision and particularity by generalizing my language: however, I have endeavoured to render the work as pleasing as I could, and I certainly am entitled to credit, inasmuch as I may have contributed somewhat to check that spirit of Monachism and popery, which has lately been revived.'

This last sentence discovers a very laudable design; though the author does not intermingle very many reflections of his own with his descriptions, esteeming it perhaps sufficient that they should speak for themselves. Whatever well-meaning but mistaken intention there might be in the original institution of these orders, or in some individuals afterward connected with them, (for which we are desirous of making all reasonable allowance,) it yet appears to us that their whole story is the history of folly and nonsense,—often, and too generally, of imposition and fraud.

After the introduction, which treats of 'monachism previous to the reign of Edgar,' the work is divided into four parts. Part I. 'Benedictine monachism from the reign of Edgar to the dissolution.' Part II. 'Monastic Officers—Abbot, Abbess.'—Part III. 'Monks, Nuns, Friars, Hermits, Novices. Lay brothers, Lay-sisters and servants.' Part IV. 'Monastic Officers.'—Miracles, Signs, Visions, Legends, &c. &c. might without doubt have furnished a considerable addition to the volumes.—We copy one or two anecdotes.

Vol.

Vol. 1st. p. 196. 'Walter Mapes, ridiculing the Cistertians for their pretences of abstaining from flesh, says, "Pigs they keep, many thousands of them, and sell the bacon, perhaps not all of it; the heads, legs, and feet, they neither give nor sell, nor throw away; what becomes of them, God knows; likewise there is an account between God and them, of fowls, that they keep in vast numbers., MS. Bodl."—Vol. 2d. p. 204. 'At St Alban's there were fifty-three farms devoted to the kitchen, every one of which was valued at forty-six shillings *per annum*. The above abbey had a house at Yarmouth, to lay up fish, especially herrings for the use of the convent.'

To the above we shall merely add the grave observation of an honest English bishop, who fell a sacrifice to the bigotry and policy of this kind of people, and surrendered his life in the flames. Vol. 2d, p. 105, 'Dr Hooper says, "The people are made so blind by the falsehood of Antichriste's ministers, that they will rather give a golden crowne to the buildinge of an abbeie, foundation of a chantrie, or for a masse of requiem, then one silver penie for the defence of their common-wealth." (Sermons.)

Mr. Fosbrooke's attentive research is unquestionable: but in some instances, in point of style, a close and confined regard to the Latin, which it was requisite to translate, seems to have injured its ease and perspicuity. Besides an appendix to the first volume, formed from the Bodleian and Harleian manuscripts, we find at the conclusion of the second, together with farther remarks on his own work, *Emendations of Bishop Gibson's version of the Saxon Chronicle;* and also, *The Triumphs of Vengeance, or the Count of Julian;* an ode, relative to a memorable occurrence said to have taken place in Spain, about the year 710 of the Christian æra. The Goths, who had long seated themselves in that country, had for some time been also christianized: Roderic, who proved to be their last king, is reported to have seduced or ravished Cava, daughter of one of his potent nobles; and the father, Count Julian, took an ample revenge by introducing the Moors and Saracens into the kingdom, before whom Roderic speedily perished, and a series of devastation and misery succeeded. In the fifth volume, 4to. of Gibbon's History of the Decline of the Roman Empire, p. 364. may be seen the relation, together with the doubts of that writer respecting the reality of the story. The beauties of this kind of composition not unfrequently escape the eye and the ear of the reader; there is also an obscurity, not uncommonly attending these productions, which, whatever gratification may be received from some of their spirited and fleeting ideas, is not always removed, until after a frequent and attentive perusal; and perhaps not then: a fault for which no vivacity of expression or harmony of numbers can compensate. Gray's ode relative to the Welsh Bards, so justly celebrated, was not generally comprehended, till repetitions and closer thought gradually displayed its excellencies,—and then they were never lost. The present effusion, though it can by no means be compared with that of Gray, presents striking poetical images, harmonious and impressive diction, and on the whole proves its author to be no mean performer on the Pindaric lyre.

Art. 48. *The Impolicy and Impiety of Sunday Drill considered.* 12mo. 6d. Ogle.

If Christians reflected on the spirit of the maxim given by Christ respecting the nature and purport of the Sabbath, "The Sabbath was made for man and not man for the Sabbath," it would correct their Judaical prejudices and enthusiastic notions, and assist them in the right application of that day. To the writer of the little pamphlet before us, we recommend the serious consideration of this text, which may serve to abate the severity of his remarks. He terms the Sunday Drill 'a heaven-daring sin,' and asserts that 'the profanation of the Sabbath is thus made a part of the law of the land.' Is he, however, justified in this violent condemnation of the measure? If a Jew was allowed to save his ox or his ass on the Sabbath day, is a Christian to be precluded the use of those means which prudence deems requisite to save his country in a season of extreme peril? Shall we, like the Jews, when Jerusalem was besieged by the Romans, endanger our country by an unfounded superstition respecting the Sabbath? Where is the harm of our combining, on that day, services expressive of our love to God and our love to our King and Country? To us it appears that no more impolicy or impiety is displayed by the Sunday Drill, properly conducted, than by the Sunday School; though this writer considers the former as displaying equal enormity with the Slave Trade. Should it be necessary, at a peace, for us to remain an armed nation, (which the formidable attitude of our rival may require) it will be good policy, one Sunday probably in every month, for the Volunteers of every parish to muster on their drill ground, to go through some manœuvres previously to divine worship, to march thence to church, and there in the capacity of Christian soldiers to evince their gratitude to God and devotedness to the welfare of their country.

Mo.y.

Art 47. *Journal Historique et Religieux de l'Emigration, et Déportation du Clergé de France en Angleterre. Contenant les Sentiments expressifs de sa Reconnoissance, offerts en Hommage à sa Majesté Georges* III. *à son Gouvernement, et à la Nation Britannique pour les Bienfaits généreux qu'il en a reçus jusqu'à ce Jour. Dédié à sa Majesté le Roi d'Angleterre (par sa Permission). Par M. l'Abbé de* Lubersac, *Vicaire-Général de Narbonne, Abbé de Noirlac, et Prieur Royal de St Martin de Brive: Emigré François*, &c. *i. e.* An Historical Journal of the Emigration and Transportation of the Clergy of France into England, &c. &c. &c. 8vo. 10s. 6d. sewed. Nicol, Dulau, &c.

The greater part, indeed nearly the whole, of the class of persons of which an account is here given, have returned to France to resume their functions under the *Concordat*. The testimony borne to the good conduct of the individuals who resided among us is, we believe, strictly correct; and it is with great pleasure that we state the full credit which we give to it, as well as the satisfaction which we feel while reflecting on the munificent liberality of the government and of the public, towards men whom their functions and their sufferings rendered interesting and respectable. If, at the time, some of our divines

divines were actuated by former enmity against the Romish hierarchy, and occasionally dealt in harsh language, which was certainly not a little incongruous with the cordial hospitality shewn by the nation towards guests whom the savage barbarism of its neighbours had thrown on its generosity, there were others of the highest reputation, and of nearly the highest rank, who appeared disposed most closely to fraternize with the exile priesthood, openly giving them a decided preference over certain protestants. Neither persecution from the common enemy, nor the experience of Christian treatment, nor professions of Christian charity on the part of our church, can, however, extort from the Gallican clergy any thing like an admission of the Christianity of their benefactors: but they speak to them, and of them, when expressing their gratitude, as they would have done had they been heathens. When these reverend persons allude in bitter terms to their persecutors, they do not seem to recollect that the conduct, which they so justly censure, does not fall short of that which their predecessors shewed towards the protestants at the memorable epoch of the repeal of the edict of Nantes. We should have been glad to have met with some admission of the injustice of that proceeding, some expression of regret at its ever having happened: but nothing of the kind escapes their lips; they part with no atom of their superstition; and there appears no symptom of their having grown more tolerant, or less bigotted. With them, salvation continues to be still confined to the Romish pale, and they afford us no hope of gaining admission to heaven without the passport of the Pope. They publish in this country the doctrine of the Council of Trent, the most offensive to Protestants of all the papal councils, and which the old government of France never would allow to be received in that country; and they prefix to this compendium a complimentary letter to one of our titular bishops. There were persons of very high rank, and no doubt of the best character, among those who emigrated to this country: but there do not appear to have been among them any who were very eminent for learning. Indeed, learning seems to have been for some time very much on the decline in the Gallican church. Jo.

Art. 50. *The Anti Gallican;* or Standard of British Loyalty, Religion, and Liberty; including a Collection of the principal Papers, Tracts, Speeches, Poems, and Songs, that have been published on the threatened Invasion; together with many original Pieces on the same Subject. 8vo. pp. 500. 7s. 6d. Boards. Vernor and Hood. 1804.

This political olio consists of a vast number of ingredients, of various flavour, but altogether forming a dish which must be agreeably seasoned to the taste of every patriotic Englishman at this juncture. Many of the materials would be well relished, separately taken; particularly those called *Songs*, most of which are good of their kind. G. 2.

Art. 51. *Affecting Narrative of the Deposition, Trial, and Execution of Louis XVI.* with interesting Particulars of the Trials and Execution of the Queen of France, and Princess Elizabeth; and the premature Death of the Dauphin. 12mo. 1s. Neil, Somers-Town, and all other Booksellers.

A cheap

A cheap selection of the principal facts relative to the tragical events specified in the title; derived from the journal of the faithful Clery, the King's valet, and from the writings of M. Montjoye, Dr. Moore, and others. G. 2.

FAST SERMONS, *Oct.* 19, 1803.

Art. 52. *Divine Judgments on guilty Nations; their Causes and Effects considered:* delivered at Newport in the Isle of Wight, before a Congregation of Protestant Dissenters, on the late Fast Day: by Robert Aspland. With a Preface and Notes containing Remarks on our National Sins, and an Inquiry into the Justice of the present War, in reply to the Observations of Messrs. Hall, Fuller, &c. in their late Sermons on public Affairs. By Benjamin Flower. 8vo. 2s. Conder.

A discourse peculiarly adapted to a day of national humiliation, and to the purport of the Fast-day as expressed in the Royal Proclamation. With the boldness of an antient seer, and in a style truly serious and impressive, Mr. Aspland addresses himself, not so much to the humble individuals of his little congregation, as to the *national* conscience; and by manfully exposing and skilfully probing those sins which may be justly termed national, he endeavours to produce that amendment of our national character, without which, under the moral government of God, we cannot expect his blessing in the awful crisis of our public affairs. Who can survey his catalogue of our sins without gloomy apprehension? In the present shaking of nations and trying visitations of Providence, can we expect to escape his judgments and corrections? The preacher accuses us of an eagerness for WAR, and charges on us as a crime the Alliance of the Christian Religion with the Civil Power; he then bids us look to our treatment of Ireland;— to our *treacherous and bloody conquests* in the East-Indies; to our Slave-Ships, and to the slavery which we cherish in the West Indies;—to the multiplied oaths which abound in every department of our civil and ecclesiastical administration;—and to the severity of our Penal Laws. That our conduct as a nation has, in some of the instances here enumerated, been at variance with the principles which we avow as Christians, cannot be denied; and if, in the appointed season of public humiliation, we do not repent of them, the solemn appeal to heaven by prayer is something worse than an idle farce and solemn mockery. At this alarming juncture, Mr. A. does not discuss questions relative to the war, but exposes the opprobrious parts of our national character, that we may be roused to avert the judgments of God hanging over us. We cannot however perceive that he cherishes much hope of our repentance; he rather seems to anticipate the application of a terrible remedy, and only consoles himself by looking forwards to the future purposes of Infinite Benevolence. An introductory address contains some sensible Remarks on Fasting.—Mr. Flower, in the preface, animadverts with keenness on Mr. Hall's view of *national sins*, and has certainly suggested remarks which, though far from complimentary, are well deserving of that reverend gentleman's attention: but we shall

shall excuse ourselves from farther discussion of the merits of Mr. Hall's sermon. In the Notes, which are given as comments on certain passages of Mr. Aspland's sermon, Mr. Flower condemns the present war as unnecessary and unjust, accuses the ministers of hypocrisy, and is of opinion that Mr. Fuller and other preachers have with precipitancy entered on the vindication of the war, as instituted purely on the grounds of self-defence. He quotes Mr. Hall's former opinions on the Union between Church and State, adverts also to the state of Ireland, to the Slave Trade, to our enormities in India, and concludes with charging a plagiarism on Mr. Hall, which we had not observed.

Art. 53. Preached on the Day appointed to be observed as a Fast Oct. 19, 1803. By the Rev. John Clarke, LL. B. 4to. 1s. R. Baldwin.

Being in a probationary state, in which calamity is made the instrument of punishing vice and of exercising virtue, we are taught by this preacher to regard the present condition of the country as an awful summons to religious consideration and virtuous exertion. Trusting (we will not say with what reason) that the present divine visitation is intended rather as a moral trial, than as a punishment of our guilt, Mr. C. exhorts his countrymen to humility, contrition, prayer, and trust in God, the discharge of our religious duty being the best preparative for meeting the enemy without fear. The hazard to which we are now called to submit our ease, fortune, and lives, for the public safety, is represented as the probation of our virtue. In this, therefore, Britons! fail not.

Other SINGLE SERMONS.

Art. 54. *The Case of Hezekiah considered as a Ground of Consolation, and a Motive to Union in Prayer, at this present alarming State of the King's Health, and of the British Empire;* preached at Woburn Chapel, Feb. 26, 1804, by the Rev. G. A. Thomas, LL.D. 8vo. 1s. Rivingtons.

A loyal, patriotic, and pious effusion on the interesting subjects mentioned above.—We extract part of a note, relative to the miraculous sign which had been requested by the Jewish monarch:—'The precise manner in which this sign was wrought can only be conjectured. That the miracle did not consist in *a* reversing the earth's rotation, but was confined to the country of Judea, is plain from the original term לארץ, which limits its extent to that land then spoken of. It was effected, probably, by the refraction of a cloud, miraculously interposed between the sun and the gnomon of the dial-plate. Nor does this suggestion lessen the importance of the sign itself, as an evidence of the prophet's divine inspiration and veracity; for though the effect might be thus produced by natural means, yet the wonder still remains, that a cloud, or body of air, of different density from the common atmosphere, should be brought on the sun-dial at a particular instant previously announced by the prophet. A similar effect is mentioned to have been produced at Metz, in Alsace, in the beginning of the eighteenth century; where, says Rosenmuller, "by the refraction of a cloud, the shadow of the gnomon

was

was turned back to the hour and half preceding." See the comments of Scheidius apud Rosenmuller.' Hi.

Art. 55. *Adapted to the Circumstances of the present interesting Crisis*, preached at Chiswick, Sept. 4, 1803; published by particular Desire, and dedicated to the Society for the Suppression of Vice. By Thomas Horne, D.D. Master of Chiswick School. 8vo. 1s. Rivingtons.

Assuming the undeniable principle intimated in the text (Rom. viii. 31.) that dependence on God is the only sure dependence, and that all human skill and power must be inadequate to our happiness and protection without the concurrence of the divine favour, Dr. Horne proceeds to state the means by which this favour is to be secured, or to inculcate conformity to the will of God as the only way of obtaining his blessing on individuals and nations. He regards the present awful crisis as demanding from ministers of Christ the most energetic exhortations to practical religion and virtue; and with commendable zeal he avails himself of this opportunity of "*lifting up his voice like a trumpet*, and of shewing *the people* of this land *their crying sins and transgressions.*" He instances covetousness, oppression, injustice, extortion, dishonesty, pride, malice, revenge, intemperance, fornication, adultery, and murder, as sins which peculiarly subject nations to the divine displeasure; and in the list of our immoralities he places the general neglect of the Christian sabbath, and expresses a pointed disapprobation of 'the dismantling the Sabbath of one-half of its sanctity.' Some may object to Dr. Horne's particular remonstrances on this subject, that he does not appear to have fully considered the liberty in which Christians are left in this respect by the Gospel; and that he has not sufficiently discriminated between the Jewish and the Christian sabbath, though they are certainly very different institutions. Mo-y.

Art. 56. Preached in the Parish Church of St. Mary, Newington, Surrey, 16th October 1803, before Lieutenant-Colonel Gaitskell, of the First Regiment of Surrey Volunteers, &c. By Robert Dickinson, Curate. 4to. 1s. Rivingtons.

If Mr. Dickinson employs some disjointed and incongruous metaphors in describing our patriotic sentiments he yet writes with feeling, and considers Divine Providence at the present season as making trial of our attachment to loyalty, virtue, and religion. Do

Art. 57. *Union and Firmness, Perseverance, and Trust in God necessary for the Defence of the Country*; and to form the finished Character of its Defenders. Preached before the Regiment of Royal Westminster Volunteers, on the Re-Presentation of their Colours, in the Parish Church of St. Clement Danes, Sept. 8, 1803. By the Rev. Jos. Jefferson, A.M. F.A.S. Chaplain of the Regiment. 4to. 1s. 6d. Robson.

The ordinary social affections are considered by this preacher as only 'pleasing episodes in human life:' but patriotism he dignifies with the appellation of a 'grace,' proceeding from 'a ray of the divine essence.' Having thus produced the pedigree of Patriotism, he next compliments the Royal Volunteers for their noble and courageous

geous exertions in behalf of this high-born grace. Menaced in our independence, he reminds us that united hearts and united counsels are required; and he exhorts also to promptitude of action, persuaded that, by union and valour combined with a pious trust in "the only giver of all victory," we can prove in the present crisis that England, single-handed, is a match for France.

The whole discourse forms no unsuitable address to citizens in arms for the defence of their country against a menacing invader. Mo-y.

Art. 58. *The Benefits of Wisdom and the Evils of Sin*, preached before the Hon. Society of Lincoln's Inn, Nov. 6, 1803, and published at the Request of the Bench. By the Rev. Robert Nares, Archdeacon of Stafford, &c. 8vo. 1s. Rivingtons.

The thought pursued in this discourse is acknowleged by the author to have been taken from Mr. Simeon's Skeletons of Sermons. It is closely paraphrastic of the text (Eccles. ix. 18.) and displays a doctrine not less important than indisputable. Do

Art. 59. *A Loyal Tribute to the Virtues of our amiable Sovereign*, offered in a Sermon preached at Navestock, Essex, on a Day appointed to enrol Volunteers. By J. Filkes, Vicar. 8vo. 1s. Rivingtons.

To confirm loyal attachment to our temporal Sovereign, and to inspire sentiments of piety towards the Sovereign of the Universe, form the avowed design of this sermon. It is very short, and contains nothing objectionable. Do

Art. 60. Preached in the Parish Church of St. Chad, Shrewsbury, Sept. 23, 1803. being the Day of the Anniversary Meeting of the Subscribers and Friends to the Salop Infirmary. By the Rev. J. Todd, M. A. F. A. S. 8vo. 1s. Rivingtons.

A sensible and impressive discourse, establishing the truth of Christianity, on the threefold evidence of *miracles*, *prophecy*, and *history*; and at the same time urging an attention to the object immediately in view, from the example of our Saviour: who so frequently, and with such great compassion, exerted his miraculous power in healing the diseases, and removing the infirmities, of great numbers who resorted to him.—The pamphlet is published at request; and whatever profit may accrue will be devoted to the benefit of the Infirmary, some account of which forms several additional pages. Hi.

Art. 61. *Preached before two Friendly Societies*, by the Rev. Francis Skurray, M. A. Curate of Horningham, Wilts. 8vo. 1s. Longman. 1803.

Mr. S. professes that this Sermon was sent to the press, in order the more strongly to imprint on the minds of his parishioners the sentiments of Unanimity and Loyalty, at this critical and eventful period; and that 'he was also actuated by a wish to contribute his mite towards cementing the peace and harmony of his neighbourhood, which had suffered interruption from disorder and alarm.'

The discourse is sensible and animated, and calculated to promote the laudable purpose of the preacher:—but why has he omitted the first clause in the verse of his text,—'Honour all men,'—to which the

the admonition that follows is in some degree opposed,—'Love the brotherhoood,'—plainly signifying their *fellow christians;* who, though surprisingly numerous, considering the early time when this apostolical command was uttered, constituted but a small as well as a despised and persecuted body, in comparison with the other communities and nations of this globe:—wherefore it was the more requisite that they should cultivate mutual affection and concord. Hl.

Art. 62. *Preached at the Anniversary Meeting of the 'Female Friendly Society' at Campsall,* Nov. 11, 1802, by the Rev. John Lowe, M. A. 8vo. 1s. Rivingtons.

This preacher's intention is to 'consider the advantages of Female Friendly Societies;' which he does in a sensible, and we may add a successful manner; for, we apprehend, every reader will be convinced of their utility, under suitable direction. Greatly to their honour, three ladies (sisters) have for some time established and supported a school for girls in the above-named parish: from among whom, with an addition of others, a number of young women are collected, who by habits of industry and virtue contribute mutually to each other's assistance and future support. Two funds are formed for this purpose, one arising from the small but constant contribution of each member, and another from the donations of those who are styled honorary members, which provides for that kind of aid and encouragement which the former would be insufficient to obtain. The institution is well recommended by Mr. Lowe, and most certainly deserves praise, if 'a supply is promoted of religious, virtuous, and industrious, servants, wives, and mothers.' D.º

CORRESPONDENCE.

The line of conduct which Mrs. Cappe informs us she has chosen to adopt precludes us from attempting any answer to the subject of her note, since we have never seen, and probably never shall see, the publication to which she refers; and if we did, we could not take any notice of it.

Candidus will do us the honor to accept our thanks for his admonition and his offers: but perhaps he will not be much surprized if we demur to the former and decline the latter.

We have received a 2d Letter from Mr. Bristed, which is very creditable to his powers of self-examination and his openness to conviction. He expresses himself fully determined to make every beneficial use of the criticisms which we thought it our duty to offer on his *Pedestrian Tour* (reviewed in our last Number): but, in reference to our remark that "the result of his researches is only that the Scotch are a less cleanly people than the English," he wishes it not to be forgotten that he 'endeavoured to do justice to the purity of the morals, and to the extent and diffusion of knowledge, which adorn the Scottish people, in p. 266. of Vol. II.'

*** The APPENDIX to Vol. xliii of the M. R. is published with this Number.

Errors, pp. 5, 54, 57, 61, 64, 89, 91, 98, 102, 106, 109.